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EGYPT IN 1945

WITH A FOREWORD BY
MUSTAFA NAHAS PASHA

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TO

SALEHUDDIN el AZM

CAIRO



MADAM HUDA HANUM SHARAWI
Leader, Arab Women Movement.

A Message
from Madam Huda Hanum Sharawi to Ind

الى افراق العزلات كل نساء الهند الحبيبتي
وتحياتي الودية ما كبرت شرارى ١٤٥/٤/٦٥

OH INDIAN !

**THOUGH THE LANDS AND SEAS DIVIDE
THEE FROM ME, YET THE MILK OF
MOTHER IS THE SAME ALL OVER
THE WORLD.**

9th. April, 1945 }
Cairo.

HUDA HANUM SHARAWI



PREFACE

Large numbers of people in India are greatly interested in political and other developments in Egypt, and I have no doubt that many people in Egypt are equally interested in India. And yet it is extraordinary how ignorant each country is of the other. Any attempt to overcome this barrier of ignorance is, therefore, welcome. It is inevitable that in the future that is taking shape, Egypt and India will have much to say to one another. We must prepare for that future of co-operation and comradeship by getting to know each other more, remembering that our contacts go back to the dawn of history. The compulsion of geography and the urge of common interests are bringing us together again. It is well that this is so.

I welcome, therefore, this little book which tells us something about Egypt in 1945.

March 12, 1946 :

Jawaharlal Nehru



MUSTAFA NAHAS PASHA

Ex-Prime Minister, Egypt.

FOREWORD

Dear Professor Choudhury,

I thank you for your kindly visiting me during this week when you are about to leave for your country. You have informed me of your endeavour in writing a book on Egypt in 1945. You have stayed in this country for about one year ; you have witnessed the changes that have happened during this period. The European war is still going on, the country is under martial law, the Wafdist Government which I had the honour to preside over, was relieved in Oct. 1944. New election was held in which the Egyptian Wafd, the true representative of the nation, did not seek election for reasons with which you are acquainted. Things are passing rapidly before our eyes like scenes in a cinema but everything moves without purpose and plan. How can you then draw a picture of Egypt in 1945 when everything is in a liquid state ? The world is now passing through a formidable change in the history of nations as a result of the world war which is now being waged in Europe and in the Far East. It is a war which has been described as "the war in defence of liberty and rights of man against colonisation and aggression". The world looks forward to come out of this war with a definite result which will guarantee the future of the world, prevent wars in the future and maintain justice and equality for all the nations which are taking part in this conflict.

Agreements and promises have been made. The Atlantic Charter has been drawn up. Conferences have been held, others are being held to guarantee the future of all that the world is fighting for. Many small nations have fought and sacrificed in support of Democracy, believing that they would share in the good things that have been promised and that this share will be larger than that which they obtained after the last great war. Did you not see what treatment was meted out to Egypt when after the last armistice in Nov. 1918, she asked for her rights according to the promises given to her? Actually when the Wafd under the leadership of late Saad Zaglul Pasha asked for redemption of promises, Egypt collided against the block of promise-breakers. Egypt continued her fight for liberty and independence until a treaty of friendship and alliance (?) was concluded between Egypt and Great Britain. To-day Egypt expects the settlement of her problems after the allied nations have acknowledged the great part taken by her in what these nations have achieved. By the victories gained by the United Nations, Egypt expects a settlement of her problems on the basis of the Atlantic Charter as well as on the basis of truth and justice.

Similarly, India which has supported the allied forces with valuable resources and men also expects what Egypt does. India has always struggled for her liberty and independence since the last great war. On how many occasions her great personalities have travelled to England and to Europe for suitable settle-

ment ? I had the privilege of getting in touch with many of them in Egypt and abroad, such as Mr. Gandhi, late Mr. Motilal Nehru and his son Jawaharlal Nehru, late Sir Mahmmad Iqbal, Qadi Muzzaffar and other great men. To cement the friendship between India and Egypt and to make joint efforts for the sake of common freedom and independence, they should make sacrifice without differentiation of sect and religion in the way of National Unity. Egypt which has endeavoured and fought along with the people of the Arab countries and other nationalities whose rights have been denied always likes to stand for the emancipation and revival of the fallen nations.

You have asked me why I resigned in 1944 ; did I resign as it was said ? My answer is that I did not resign ; but I was relieved and dismissed, or, call it, driven out on the very day following the Protocal of Alexandria for the Arab National Union which was signed on Oct. 7, 1944 and was circulated in the same evening. It was then expected that the European war would result in the victory of the Allied Nations in the shortest space of time.

I hope that your stay in Egypt during these months have given you ample opportunity of being acquainted with her conditions and with her peoples and with what is happening here now and what have occurred before. I hope that many other Indian scholars and thinkers should come to exchange views and discuss mutual problems between the two countries. Things will not be as monotonous as they are now

men are mortal but ideas are eternal. As you are going back to your country, if God will, convey with you to the Indian Nation inspite of her different visions, my best and sincere wishes. Solution of many of the problems of the present world depends on the co-operation of the fallen nations of the East and their collaboration in the way of attaining their great ambitions.

Allah is the best dispenser of fortune and its best supporter. With best wishes to India and Indians,

Cairo
13. 4. 45.

Yours Sincerely
Mustafa Nahas Pasha

INTRODUCTION

"Well professor Choudhury, what is your impression about Egypt and her people?" asked Mr. Salehud Din el-Azm, the great philanthropist and savant of Egypt when I had just returned to Cairo after my visit to Palestine, Lebanon, Syria and Arabia; and he handed me an Arabic version of "*Verdict on India*" by Beverly Nichols. I replied, "I have not come to Egypt to inspect her drains. I have come to smell her perfumes. I have no presumption to give a verdict on a nation".

Mr. Salehud Din said, "Why don't you write your impressions about our culture? It is not possible for the West to think correctly about us though we are so near to them. They cannot get over the complex of superiority born out of their political supremacy over the people of non-European descent. Even the best of them, Mr. Wendell Willkie's observations about us are half-truths. You have mixed with best of the people in Egypt and in the Arab world; we wish you to write your impressions about us."

I am thankful to the people of Egypt who extended to me their unbounded hospitality and generous courtesy. I am specially indebted to Mr. Salehud Din el-Azm whose collections of books on Chinese, Indian and Muslim culture I have used freely. His discussions on problems of the Middle East were so illuminating. His observations on art and philosophy of the East

have been so vitalising. His companionship I have enjoyed so much during my visits to Gizeh, Sakkara, Memphis, Tel-el-Amarna and Tun-el-Gabel, near the Lybian desert that I can never forget him. In fact, he is one of the finest specimens of humanity I have ever seen. A request coming from him was like a command. And I agreed to write on Egypt in 1945. But I was conscious of the paucity of materials at my disposal. So I requested him to arrange collaboration of scholars and experts in Egypt who could be approached for articles on different aspects of modern Egypt and I should write on the cultural side myself. It was agreed that the book shall be styled "Egypt in 1945" and that I should be the editor.

It was a very difficult time when I was in Egypt. War was still going on in all its fury ; the Mediterranean was still the scene of the activities of sub-marines, torpedoes and mines ; the booms of guns of the Cassino fields could be heard from the other side of the Appenines ; the Arab-Jewish differences were widening every day and Lord Moyne was shot in broad day light on the street of Cairo ; the Alexandria Protocol was published on the 7th October, 1944 and Mustafa Nahas Pasha, the Wafd Prime Minister of Egypt, had to resign within 24 hours ; the Pan-Arab Union was being nursed, King Farukh personally visited King Ibn Saud in his capital at Riad, contrary to the traditions of Islamic monarchy. A conference was held at Yalta, Roosevelt met Ibn Saud and Churchill met King Farukh at Alexandria ; the plan to hold a conference at San Francisco was advertised, and Arab

countries were asked to declare war against the Axis ; Egyptian Prime Minister Ahmed Maher Pasha while discussing the question of declaration of war was shot in the house of Parliament ; Nakrashi Pasha became the Prime Minister—three Prime Ministers in four months. Egypt was in a ferment ; Cairo was the military head-quarters for the Middle East ; National Egypt did not like it. Strikes were the order of the day, shooting was not an unusual scene in Cairo. Even in the intellectual sphere, the atmosphere was surcharged ; Dr. Taha Husain, the great savant, was relieved of his position in the education department owing to his political views ; at Al-Azhar His Holiness Mustafa Al-Maraghi, *Shaikh al-Azhar* was feeling uncomfortable. Press was muzzled, censors were active, news were views manipulated. In the economic life every commodity was controlled ; prices were sometimes 300% over the pre-war level or more ; black markets were rife in the broad day light. Life was intolerable for the common man. To take a correct view of men and things of Egypt was not an easy job—when every thing was liquid.

Next day I spoke to Prof. Maged-ed-Din Nassif of the Royal University and to Prof. Muhammad Habib Ahmed of Al-Azhar about the proposal of Mr. Salehuddin el-Azm and they readily agreed to collaborate with me. A list of scholars and experts was drawn up in consultation with Dr. Mazhar Said, the Psychologist to the Government of Egypt. Most of the scholars whom we approached for collaboration agreed to join us. Unfortunately His Holiness Mustafa

al Maraghi, the Shaikh of Al-Azhar who was to write on Al-Azhar fell ill, could not recover and has since died. His Excellency Mustafa Abdur Raziq, the great philosopher, now Minister of Endowments (Waqfs), who was to write on the claims of Egypt to the prime position in the Arab world, Dr. Abdul Wahhab Azzam, the head of the department of Oriental Studies in the Royal University, who was to write on the Egyptian contribution to modern Arabic literature and Hafiz Afifi Pasha, formerly ambassador of Egypt to London and now the Director of Bank Misr, who was to write on the economic life of Egypt, could not send their contributions. It would have been so nice if their contributions could be included in "Egypt in 1945."

A few words of introduction regarding my collaborators will not be out of place here.

(1) Dr. Barawi is a very unassuming young man with deep insight into the political problems of modern Egypt. In his article on *Land Marks in the History of Egypt*, he traces the history of modern Egypt after the conquest of Napoleon, the events leading to the coming of the English and the currents and cross-currents of diverse interests in modern Egypt.

(2) Son of the great scholar Hefni Nassif, and brother of Bahisatul Badiah, Maged-ed-Din el Nassif was trained in France ; he is a Professor in the department of Journalism and is a living gazette of Cairo ; he knows every great man of Egypt ; his knowledge of events is unique. His article on *Party Politics in Egypt* is meant for foreigners in its historical setting and for the Egyptians in their present chaos.,

(3) Within the surroundings of the medieval institution of Al-Azhar, Shaikh Muhammad Habib Ahmed is an extremely modern man. His knowledge of facts of Islamic History is wonderfully accurate. He has the eye of a diviner into the future. His article on *Arab Union and Egypt* is a short but telling account of the genesis of the Arab Union and it reflects the new angle through which a politically minded Egyptian looks at it. There is much more in this article than meets the eye.

(4) In the land of vested interests, born of an aristocratic family of Egypt, Isam el Din Nassif is a socialist trained in Germany. He feels keenly and writes bitterly. His article on *the Reality of Parliamentary Life in Egypt* is an honestly told version of what he feels to be a dishonest affair.

(5) Dr. E. E. Elder is a Professor in the American University at Cairo. His long stay and sympathetic observations in Egypt have qualified him to look at things Egyptian from a natural point of view. His article on *America in Egypt* is not a piece of propaganda but a catalogue of services rendered by Americans without any imperialistic bias.

(6) Mrs. Amina Said B. A., is a journalist of reputation in Arab world. Her feeling is deep, her expressions lucid and her action genuine. Her article on *Renaissance of Women in Egypt* expresses with impetuosity the suppressed feeling of a "wronged soul". She cannot wait for reforms. It was a pleasure to come across such a fiery idealist.

(7) Mrs. Nazla el Hakim was trained in London and her husband Dr. Mazhar Said in Birmingham. Both husband and wife have dedicated their lives to the cause of education in Egypt. Her article on *Women's Education in Egypt* is an interesting narrative of personal experience for over half a century.

(8) The *Fellah* (the Peasant) has been contributed by the editor. He has told what he saw in Egypt with the eye of a sympathetic foreigner.

(9) Prof. Zain el Abbin is the husband of Mrs. Amina Said. Wife tills the mind of Egypt and the husband tills the soil of Egypt. His article on *Agriculture in Egypt* is an attempt to link the old with the new Egypt. He visualises a great future for Egypt and that from her agricultural resources.

(10) *Crime in Egypt* has been contributed by the Inspector of Crimes in Egypt, Mr. Bably Bey. His wide experience in social psychology of Egypt while dealing with crimes has enabled him to speak with authority. His article reads like a romance. He has treated crime as a science.

(11) Dr. E. Zeini, Dean of the Faculty of Commerce, formerly of the department of Law, had his training in France. He has a keen eye for observation. His article on *Survival of Pharaonic culture in Modern Egypt* shows that he has an open mind and that he is ready to take inspiration from outside without losing balance.

(12) Article on *Al-Azhar*, the pride of many Muslims of the world, has been contributed not by an Egyptian but by an Indian, A. H. M. Mohyuddin.

He has had his education in Al-Azhar and in the Cairo University. His article on Al-Azhar is the account of a foreigner who saw it working, who worked in it and who is a product of that institution.

(13) *Fowad I University (Al Gamaya Fowad al-Awal)* commonly known as the Cairo University or the Royal University has been contributed by the Dean of the Faculty of Arts of the University—Dr. Hasan Ibrahim Hasan, a well known scholar in Egypt. He had his education in London and he has seen more than half a dozen Universities in the Continent. His article is a historical document written by a historian with extreme precision.

(14) *Need of men of Science in Modern Egypt* has been written by Dr. Mustafa Mosharafa, the Dean of Faculty of Science in the Cairo University. He is a scientist who speaks the truth. He felt no hesitation in admitting that study of science is yet in a preliminary stage in Egypt. He pleads for a collaboration of all scientists of the world and Egypt should feel no scruple to begin as a student.

(15) The Director of the school of Fine Arts, Dr. A. M. Hekel, writes on his own school under the title of *Fine Arts and its school in Cairo*. He has studied art and architecture almost as a devotee at the art galleries of Greece, Italy, Germany, Holland, France, England and Spain. He possesses an extremely eclectic mind. He takes pride in ancient Egypt and in her ancient arts. To him art is not food for the eye alone but food for the soul too.

(16) In dealing with *the contribution of Egypt to*

Islamic Culture, the editor has drawn a token picture of what might fill up volumes. The article is meant for foreigners who often criticise the modernness in the present day Egyptian life.

(17) *Drama in Egypt* is a contribution from the Director of the Institute of Dramatic Art in Egypt, Dr. Zaki Talaimat. He is himself a great dramatist and is conversant with the stage and stage-craft of the West. In this article he has not taken pains to defend the dramatic representation of the dead because it is a condemned art in Islam, but he takes it for granted that histrionic art is a part of the national life of an Egypt.

(18) Dr. Muhammad Ahmed el Hefni is a great connoisseur of music though music has always received at best a mixed reception in Islam. Drama and music are the two channels of expression of the softer element of human life and they are now accepted as parts of governmental activities of Egypt of which the contributor is the Inspector. In his article *Music in Egypt* he has defined music in general and then has described the position of Egyptian music in the present day Arab world.

(19) "Egypt in 1945" closes with the picture of *Modern Egypt in the light of Old* as drawn by the editor. He has tried to show that the current of culture of an old civilisation moulds consciously or unconsciously the ideals of the life and social ethics behind the routine of daily life of the inhabitants, inspite of any attempts to the contrary.

Mustafa Nahas Pasha, the leader of the *Wafd*

Party, thrice Prime Minister of Egypt, has placed me under a deep debt of obligation by writing a foreword to the book. He is connected with most of the institutions of modern Egypt ; he is idolised by his party men, admired by his acquaintances, avoided by the Palace, hated by his enemies and suspected by the foreigners ; he is loved by the common man of Egypt, ; in fact he is the most-talked-of-man in Egypt to-day, though he is out of office now. Not a few Egyptians believe that he knows the psychology of the Egyptians as a musician knows the strings of his violin. It was a great thing for me that Nahas Pasha had agreed to write down a foreword for "Egypt in 1945" of which he is a maker.

Madam Huda Hanum Sharawi, the great feminine leader of the Arab world, whose message is published in the book, needs no introduction. Her contribution to renaissance of women in Egypt and Islamic world is unique. She feels that she is not merely an Egyptian, Arab or Muslim but she is international. As she had just recovered from illness, she could not write a complete article for my book but she sends her message to India. I am extremely thankful to her.

I must offer my thanks, not merely as a matter of formality but as a genuine expression of my feelings, to Prof. Magd ed Din Nassif of the Cairo University and to Dr. Mazhar Said, the Psychological expert to the Egyptian Government, for their sincere help in making the compilation of this book possible, Dr. Hasan Ibrahim Hasan of the Cairo University and Prof. Muhammad

Habib Ahmed of Al-Azhar with whom I was associated for my researches have rendered me ungrudging help in my studies. Dr. Ali Ibrahim Pasha, the Rector of the Cairo University, gave me facilities for travel with the University Party to the Arab countries. Dr. Abdul Wahhab Azzam, Head of the department of the Oriental Studies of the Cairo University, invited me to work as a lecturer in the Oriental Department and encouraged me to take up the work of translation of the '*Gita*', one of the celebrated books of the Hindu philosophy, into Arabic. My thanks to them.

Eastern countries are famous for their hospitality ; of them Egypt stands pre-eminent. The Egyptian people as a whole showed me sincere courtesy ; they afforded me every facility for making my stay comfortable, my travel pleasant, and my study thorough. It was Prof. Hasan Fateh of the School of Fine Arts whose kindness made it possible for me to visit the arts and architecture of Cairo and her museums ; it was Dr. Ahmed Yusuf, Principal of the school of Applied Arts, who arranged my visit to the dead city of Memphis, tombs of Sakkara and the Coptic monastery at Malawi ; it was Tusun Bey Abu Gabel who invited me to visit Tel-el-Amarna, the city of the Sun-worshipper Akhetaton to the east of the Nile, Tun-el-Gabel, the burial city of the holy Ibis bird and of the holy monkey near the Lybian desert and at Al-Ashmunin, the last capital of the Romans in Lower Egypt. Mr. and Mrs. George Dahn of Tanta and their sons Shafi and Fowad who extended their

hospitality during my visit to Tanta and Mansura—my sincere thanks to all of them.

Of the Indians in Egypt who made my stay in Egypt pleasant may be mentioned Mr. C. V. Alexander of Cairo, Mr. Silvoraj of Alexandria, Mr. Malaviya of Genifa and Mr. Mathuni of Port Said Y. M. C. A., Mr. Dyal Das, of the Indo-Egyptian Union, Mr. Jetmal of the India Union, Mr. Farukhi of the Indian Muslim Association, Mr. Muhammad Ali, the prince of tailors in Cairo and Mr. A. H. M. Mohyuddin of Al-Azhar. My sincere thanks are due to them. I shall fail in my duty if I do not mention in this connection Dr. Wali Khan of Afghanistan, formerly editor, Crescent, Geneva, and his German wife Mrs. Wali Khan for their kind attention to my comforts in Cairo.

My Indian friends have often asked me about the attitude of the people of the Middle East towards India and Indians. I shall only narrate a small incident at Jerusalem when I visited that historic city on February 2, 1945. Dr. Canon is an Arab by birth, a Christian by religion, a German by education, and cosmopolitan by conviction. He has just been released after detention in an English Prison ; he is the leader of the Arab movement in Palestine and is an author of international reputation. He invited me through Dr. Shafi Mansur of Jerusalem to meet him. After explaining to me the genesis of the Arab-Jewish problem and its repercussions on international politics, he asked me a question, "What about the prospect of the non-violence movement of Mr. Gandhi ? When is Mr. Jawharlal coming out of his

prison? What is the prospect of Pakistan of Mr. Jinnah? How far away is the army of Mr. Subash from the border of India?" These four questions were eloquent testimony to the knowledge of Indian affairs that Dr. Canon possessed. His next question was on the effect of the war on the economic life of the country. I narrated to him the story of the Bengal famine which took a toll of two million children of Bengal and then gave a picture of what I saw myself on the footpath before the Medical College in Calcutta, September, 1943. A middle class young lady half-veiled, all drenched by rains, stood alone on the footpath, one child lay dead below her feet, another dying child hang in her left arm, emaciated and all ribs coming out; and the lady stretched her hands for a morsel to save her famished child. Dr. Canon listened to my story spell bound—all his blood practically disappeared from his face. Suddenly he jumped away to the other end of the hall and began to play on the piano. I was just going to ask something from his German wife. She placed her finger on her lips and cautioned me. The doctor played a tune—mournful and pensive; it was raining terribly outside; and there was dead silence inside; we could feel the breath of each other present. The cloud was in sympathy with the tragic scene, I had described; the music the doctor had played was in consonance with the whole scene. After about 15 minutes marches up Dr. Canon, his head bent low, his eyes swimming with tears flowing down his cheeks. Mrs. Canon said, "Professor, whenever my

husband weeps, he weeps over his piano. Your tragic description of the famished mother was too much for him". Dr. Canon asked me, "Well, Professor Hindi, how was it possible, how was it was possible under a civilised government? what sins has your country committed that this punishment was meted to you?" He came to the end of his portico to bid us fare-well and shaking hands with me he said, "Professor, possibly we shall never meet in life--I am old. But tell your countrymen that there are men in the world who feel for you, weep for you."

As I write these lines his vision reappears before me, an emblem of international friendliness. That is what induces me to present this book to the reading public.

29. 1. 46.

M. L. Roy Choudhury.

The University,
Calcutta.

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EGYPT IN 1945

LANDMARKS IN THE STORY OF MODERN EGYPT

Dr. RASHED AL BARAWY, D. Litt.
Lecturer, Cairo University

In the summer of 1798, Bonaparte landed at Alexandria and very soon succeeded in reducing the country. The French expedition was an epoch-making event; it was the turning point in the history of Egypt on account of its consequences which impressed most profoundly, and in an indirect manner, the future of the people. For the first time, the country came into much close contact with western civilisation; this was the great awakening and henceforward Egypt would throw off that deadly lethargy which had settled upon her during the long centuries of Turkish rule. Different aspects of Egyptian life were studied, and enlightened reforms were planned and suggested. But destruction of the French fleet at Aboukir, British naval supremacy in the Mediterranean, Turkish

hostility, and national indignation at their status, all led to the termination of the French occupation and the invaders left the country in the autumn of 1801.

With the French occupation at an end, there ensued a short period of anarchy and internecine struggle between the Turk and the Mameluke; but Mohamed Ali, an Albanian by birth, knew how to play the protagonists one against the other. Anarchy almost paralysed the country and religion, and popular leaders brought Mohamed Ali to assume the government. The choice was confirmed by the Porte, and the Sultan sulkily issued a *Firman* of investiture in 1805. The story of modern Egypt begins with the advent of Mohamed Ali. Beset by Mameluke intrigues he was soon confronted by the landing of a British force at Alexandria; but the expedition ended in failure, and with its withdrawal the Pasha was left unmolested to consolidate his position and develop the resources at his disposal. He started by abolishing the age-long system of tax-farming. A new cadastral survey of land was made, and the *fellaheen* were allowed to cultivate the land leased to them on the payment of the tax. This was a necessary and preliminary step

towards the institution of full ownership. Mohamed Ali then turned his attention to the irreconcilable Mameluke, and in March, 1811, the massacre of the Citadel destroyed those reactionary elements whose despotic hand had lain heavy upon the poor Egyptians. It was now possible to go ahead, and the beneficent consequences were justification of the action.

Mohamed Ali perceived that his Albanian irregulars were hostile to any military reforms and, accordingly, he laid plans for the creation of a national army. At first he experimented with Negroes brought from the Sudan after the conquest of that region; but the project was a failure and he had to train the Egyptian *fellah*. Despite all adverse circumstances the Egyptian army came into existence and asserted itself in Greece, Syria and Asia Minor.

The Greek revolt in 1821 was a terrible blow to Turkish arms, and Sultan Mahmud II besought his powerful vassal for aid. Ibrahim Pasha, commander of the Egyptian Expeditionary force, soon overran the peninsula and reduced the insurgents to hard straits; but European intervention resulted in the most unjustifiable destruction of the Egyptian fleet at Navarino, and the subsequent evacuation of the

Morea. The Sultan deprived Mohamed Ali of the promised reward, and the latter entered into a prolonged struggle with Turkey, which culminated in the victory of the Egyptian arms at Nizib (1839). It seemed that the Pasha was well nigh to securing national independence and the realisation of other aims. Unfortunately his vast schemes of a rejuvenated pan-Arab empire dependent upon Egypt aroused suspicion in England, and Palmerston invited the interested powers, excepting France, to a conference in London. Terms were offered but Mohamed Ali's shrewdness failed him, and the rejection of the proffered terms led to a war with the allies and he had to evacuate Syria. In 1841, he was granted the hereditary rule of Egypt, a thing most indispensable for future development on a sure basis. This was the first important step in a struggle for national independence.

Mohamed Ali is rightly considered the founder of modern Egypt, and his peaceful pursuits are far more remarkable and worthy of memory than his feats and victories on the field. His achievements in agriculture were a revolution, for he introduced perennial irrigation into the Delta, thus making possible the cultivation of long-staple cotton. Commerce flour-

ished, communication improved, eastern trade reverted to the old and shorter land route across Egypt, taxation was modernised, monetary reforms were introduced, and national instruction inspired by French ideals was started, though on a modest scale. Economic and military considerations led to the establishment of much-needed industries on modern lines. Factories were set up in various districts for the manufacture of textiles and arms, and a grand arsenal at Alexandria testifies to his indomitable spirit. Yet lack of fuel and minerals, mal-administration, inefficiency of workers, the high cost of the undertaking, absence of adequate protection, and the limitation of the armed forces in accordance with the terms of the *Firman* of 1841, were all factors which contributed to the failure of the first attempt at industrialisation in modern Egypt.

Mohamed Ali passed away in 1849, after leaving a most profound mark in the life of Egyptian society ; and an all important chapter in the Egyptian Renaissance was closed. Within the short period of 30 years the throne was occupied by three of his line. Abbas I, indolent and reactionary, could not lead the progress into proper channels. He was a

strange personality that belonged to the old Egypt of the 18th century. The reign of his successor Said Pasha was characterised by granting the concession for the construction of the Suez Canal, which was opened for international navigation in 1869.

Isma'il, Mohamed Ali's grandson, ascended the throne in 1863. He was an enlightened ruler who aspired to raise his country to a proper position. By diplomacy and bribery of the influential Turkish statesmen he managed to secure concession which regulated the succession to the throne and conferred upon Isma'il a title now called Khedive, the rights to negotiate commercial and administrative treaties, contract loans, issue laws, and increase the army at will. These concessions were confirmed by a *Firman* in 1873, and Isma'il was much nearer to independence than his great grandfather. To his initiative and enterprise belong many prosperous achievements including the extension of irrigation by 9000 miles, the construction of 1000 miles of railway and the establishment of many sugar factories. The progress of national instruction, the expansion in the Sudan, and the suppression of the slave trade won him the esteem of his contemporaries and of the poste-

city. New methods of legal procedure were the outcome of the institution of the Mixed Courts which helped to curtail unlimited and vicious foreign jurisdiction. A Chamber of Deputies was convened for the first time, thus making Isma'il a pioneer in the sphere of constitutional government, though his prerogatives remained absolute and uncontested. But reforms of such magnitude and in such a short space of time (1863-79) were incompatible with the limited resources of the country, and Isma'il was forced to resort to foreign loans at usurious interest and heavy expenses exacted by rapacious financiers and unscrupulous intermediaries. Of £. 68,497,000 contracted in foreign money markets, only £. 46,760,000 was received by the Exchequer. Financial demands forced him to sell Egypt's shares in the Suez Canal Company to England at a modest price of less than four million pounds. Beset with difficulties he besought that country for counsel. Foreign intervention led to the setting up, for the benefit of investors, of Dual Control over Egypt's finances, the establishment of the Commission of Public Debt, and later the formation of two cabinets with two foreign ministers for Finance and Public Works. The

people grew impatient and leaders could no longer put up with the affront, and the purely national Sheriff cabinet into office. Fear of nationalism and fresh developments drove England and France into prompt action. Pressure was brought upon the Porte, and Isma'il was deposed. His son and successor was not the man to weather the storm. However, a financial settlement was effected, whereby the interest on the Public Debt was reduced. The creditors made no further sacrifices, and the abolition of the internal loan Al-Mukabala hit the landed class hard. People still chafed at foreign control. This with other grievances led to a military revolt by Arabi Pasha. The Khedive made concessions to the army and to the popular demand for representative government. However, tension between Tewfik Pasha and the insurgents increased. England and France remonstrated, and even brought about the resignation or rather dismissal of the Boroudy cabinet, after presenting an ultimatum. Matters came to a head, and the country was threatened with grave disorder. While a conference at Constantinople was considering the Egyptian question, the British admiral opened fire upon defenceless Alexandria on

the pretext that certain fortifications started by Egyptian authorities constituted a menace to his squadron. British forces landed at Alexandria, and soon hostilities began in the Eastern Delta. The Egyptians were defeated, and the country passed under British occupation (1882). Some time after a religious and somewhat nationalist rising, led by a certain Mahdi, forced the Egyptian troops to evacuate the Sudan.

England then started to restore order and credit, two things most indispensable for the prosperity of the country. Vast irrigation works were planned and executed, sufficient water supply for summer cultivation was stored at the Aswan Dam, and cotton became the basis of Egypt's prosperity. More land was brought under cultivation, full ownership was legally instituted, small holdings were encouraged and protected, and the *fellah* was relieved of the horrors of the whip and the immemorial *corvei* system. Taxation was organised on modern lines, and made more equitable. Financial administration greatly improved, and budget deficits were successfully brought to an end. Foreign trade increased rapidly, prosperity was noteworthy and the population nearly doubled. To this period

belongs, too, the reconquest of the Sudan towards the close of the century.

Yet the people could not forget that they were being ruled by a European power. Public instruction was uncared for, British influence pervaded all administration, Egyptian ministers were subservient to the British agent, and the constitutional government represented by the General Assembly was a mere shadow of that form of government. The nationalist movement gained strength through the efforts and guidance of the young leader Mustafa Kamel, who found support in the new Khedive Abbas II, a young man on very bad terms with the almost dictatorial Cromer, British Agent in Egypt. In 1906, a British officer died of sun-stroke, but the people of Dinshway, a small village in the Delta, were unjustifiably held responsible. The punishment meted upon the innocent villagers was horrifying and exemplary; seven *fellaheen* were hanged. That was sufficient, and Cromer fell. The demand for representative government was satisfied in 1913 by the creation of the Legislative Assembly, elected on a more popular basis. The procedure was disappointing, for the Executive retained the right to grant or

withhold permission to members to initiate legislation.

The outbreak of the Great War in 1914 destroyed the legal ties which still bound Egypt to the chariot of the decadent Turkish Empire. Great Britain declared her protectorate upon the Egyptian people who resented the action. Unfortunately Egyptian ministers gave their assent unconditionally, and Egypt was destined to pay dear for the blunder. In order to obtain supplies and labour for British armies campaigning far away from the country, military authorities fell upon strong measures of requisition, and the poor peasant was hit very hard. Things became worse by the rising cost of living, and people with limited resources suffered profoundly. President Wilson's promise of the application of the principle of '*self-determination*' made future prospects brighter than ever. No sooner were hostilities over than Saad Zaghlul Pasha with other nationalist leaders' claimed independence and asked for leave to attend the Peace Conference. The demand was refused, and the country stirred. Zaghlul and three others were exiled to Malta (1919). It was a false move, and the whole land was aflame. Riots and disorder were

widespread, but the revolt was soon suppressed by harsh measures. Shortly afterwards Lord Milner's mission of inquiry arrived in Egypt but was completely boycotted and had to return to England. Lord Milner advised his Government to start negotiations with the representatives of the Egyptian people, and the Wafd was invited to London. Despite concessions made by England, Zaghlul Pasha declared his intention to submit the proposals to the judgment of the people, but the latter made numerous stipulations which amounted to rejection of the proposals, and destroyed all chance of coming to settlement. An official delegation under the presidency of the Premier Adly Yakan Pasha went to London at a later date, accompanied by the wrath of the Nationalist leader Zaghlul, but discussion soon proved futile as differences arose regarding the position of British troops and the extent of Egypt's representation abroad. The failure of this mission was a signal for fresh anti-British riots and demonstrations, and towards the close of the year 1921 Zaghlul Pasha was deported to the Ychalles. Discussions started between the High Commissioner and the Egyptian Prime Minister Abdel Khalek Tharwat Pasha, and they ended in a unilateral declaration

by which England acknowledged the independence and sovereignty of Egypt. The concession was greatly nullified in practice by four reservations, viz. (a) security of British communications, (b) the defence of Egypt against any foreign aggression, (c) protection of foreign interests and minorities, (d) the Sudan. These were questions left temporarily in abeyance until a suitable settlement could be reached.

As a consequence of the Declaration of Feb. 28, 1922, Sultan Ahmed Fuad assumed the title of King, the country was represented abroad by plenipotentiaries and consuls, and a committee of thirty drafted the constitution (1923) which made possible the establishment of representative government. Henceforward the country's concern was divided between internal affairs and the national issue. The period that followed this change in the international status of the country witnessed remarkable development, and the process of economic and social evolution went apace. The year 1930 was noteworthy for the important reform of the tariff policy, a thing which afforded moderate protection to home industries. Egypt owes many valuable undertakings to the initiative, zeal and patriotism of Talast

Harb, the real founder of the purely Egyptian Bank Misr and its affiliated industrial companies. Meanwhile negotiations were conducted several times between the Egyptian and British Governments, but no settlement was possible, as no agreement could be reached regarding the problem of the Sudan. The political scene in the country witnessed several vicissitudes, the most important of which was the abolition of the popular constitution of 1923, and the promulgation of another in 1930. The new constitution was the subject of popular hostility, as there was a widely spread impression that it was backed by Great Britain.

In 1935 began the Italian aggression against Abyssinia, and the attitude of Signor Mussolini became menacing. Egyptian leaders afraid for their country, and conscious of their inadequate armed resources to repel any attack, considered the moment as opportune for a settlement of Anglo-Egyptian differences. The British Government was no less eager for an agreement, which would in future enlist the sympathies and support of the Egyptian people. A United Front, representing political parties in Egypt (with the exception of the Watanists) was formed ; and negotiations were opened

forthwith. An agreement was made and initialled in August 1936. A few days later the Egyptian delegation went to London, where a permanent treaty of friendship and alliance was formally signed. (August 20, 1936). It acknowledged the termination of occupation provided that British troops should be stationed in specified places in the Suez Canal area until the Egyptian army could afford to guarantee the security of the Canal. Egypt undertook to build necessary barracks, and new roads and railways. The two allies engaged to co-operate in the defence of the country. In case of war, Egypt was to give all aid within her power and resources. As regards the Sudan, it was agreed to continue the Anglo-Egyptian condominium according to the agreement of 1899.

In the following year a conference of capitulatory powers assembled at Montreux, and agreed upon the immediate abolition of foreign financial capitulations and consular courts. The year 1949 was fixed for the termination of the Mixed Courts after their gradual Egyptianisation. Egypt solemnly engaged to make any discrimination between natives and foreigners as regards taxation and legislation.

Thus Egypt has managed to realise a good

part of her national aspiration, but much has still to be done until she secures full sovereignty and complete independence. The country is in need of much economic development, and vast social reforms. It is hoped that new flares for post-war evolution will be adequately laid, and that sufficient outlays will be available for their execution.

PARTY POLITICS IN EGYPT, MARCH 1945

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In order to understand the situation of party politics in the beginning of 1945 (we say this because by the end of the year the situation would be different), we must be back to the beginning of this century or even to the last quarter of the 19th century.

By the end of the last century there were in Alexandria a committee named *Al Misr al-Fatah* (the Young Egypt) which had an organ of the same name. This association stood for national vindications which were considered very undesirable by the then Government. On the 4th of Nov., 1869, in Cairo, was formed an association by those who were dissatisfied with the ministry of Riad Pasha. This association was known as *Al Hajb al Watany* (the National Party). This national party distributed 20,000 copies of a political manifesto, first of its kind in Egypt. The Premier tried in vain to find out the names of the publishers to exile them to the Sudan. His failure to find them out encouraged the nationalists to continue their



programme more vigorously. They continued to make propaganda in Arabic and European papers in Egypt and they sent to Paris Adib Ishaq to publish a news-paper *Al Kahira* (the Cairo). Secret meetings were held in the house of Sultan Pasha (father of Madam Huda Hanun Sharawi) to organise this national party. Here are some of the prominent figures of the association : Sani Al Barudi Pasha, Ahmed Arabi Pasha, and Shaikh Muhammed Abdu, who was then the chief editor of *Al-Waqt al Misr* (the Organ of the Government). These, and many of the future revolutionaries, belonged to this party. Halwan was the centre of activities of this party and a great publicity was made by this organisation. The *Times* of London on the 1st. of January, 1882, published a complete programme of this party through the pen of Mr. Gregory, a friend of Mr. Bhaut, who had great sympathy with the national cause of Egypt. Amongst the papers which helped the cause of this national party against Riad Pasha, and which were victimised by the Government for this, were *Al Misr* (Egypt) and *Al Tegara* (the Commerce). They were closed finally after they had begun to spread their message openly through one of the students of

Jammal-ud-din Al-Afghani, named Adib Ishaq. *Misr al Fatah* was given an ultimatum from abroad and *Al Nahala* (the Bee), *Abu Naddara* (the Man with spectacles), *Al Kahira* and *Al Sharq* (the Orient): all these papers were forbidden for Egypt. The organ from Alexandria (*Al Iskandaria*) was stopped for one month, *Al Muharusa* (the Protected) for a fortnight, the French paper in Egypt—*La Reforme*—was closed permanently and its press was confiscated, and another French paper, *Phare de Alexandria* (the Light house of Alexandria) was warned.

The Ministry of Sharif Pasha. The Ministry of Riad Pasha could not stand the onslaught of the nationalist party. Sharif Pasha after much hesitation accepted the Ministry on condition that the nationalist party would stop its militant activities. He introduced wide-spread reforms. Amongst them was the new constitution. The Parliament held its first sitting presided over by Sultan Pasha. Sharif Pasha took in hand the Ministry of War and personally looked after the financial and diplomatic affairs arising out of the machinations of the financial controllers, both English and French, who were then staying in Egypt.

Ministry of Al Barudi Pasha. The nationalist party overshot itself. Sharif Pasha fell under the pressure of the nationalist party, making way to Barudi as Prime Minister and Arabi Pasha as Minister of War. A new Ministry of the Sudan was formed for the first time. The nationalist party did not agree with Khedive Twafiq Pasha's friendly attitude to France and England. A revolution against the Khedive, France and England led to the withdrawal of France, which strengthened the hands of England. Revolutionaries were exiled, the press was controlled, education was limited and the country enjoyed peace—of course the peace of death—for a quarter of a century.

Before the first International War of 1914. Prior to this war Egypt was under the national suzerainty of Turkey and the actual occupation of the English. There was no independence, real or nominal, no constitution respected or unrespected, and no Parliament. The press laws were very severe. Under these circumstances Egypt developed three parties:—

1. *Al Hajb al Watany* (the old party of nationalists revived).
2. *Al Hajb al Islah* (the Reform Party).
3. *Al Hajb al Umal* (the National Party).

1. The first one, *Al Hajb al Watany*, began its activity in 1907 ; the old one of the same name was long dead. Its demands were that Egypt should occupy its old frontier as it was in the time of Khedive Ismail—the whole Nile valley from its source to its mouth. It opposed the English clearly and vehemently, and it would not agree to discuss anything with the British unless the last of the English soldiers had left Egypt. It asked for the neutrality of the Suez Canal, as it was in the documents. Internally the party wanted to help the Khedive or the legal sovereign of Egypt, but it did not hesitate to oppose him whenever he took the side of the English. The party was supported by the youth of the country. Their organ was *Al Leya* (the Standard), then under the name of *Al Alam* (the Standard). It had a very big circulation, but was again stopped. They made a trick to publish seven weekly papers, one each day, when dailies were closed. In fact these dailies were weekly editions of *Al Alam*.

2. *Al Hajb al Islah* (the Reform Party) was founded in 1907. Its programme was to give importance to pan-Islamism outside and to help the Khedive under all circumstances. It wanted reform on constitutional basis. Religion was its

forte. It depended on the caprice of the Khedive—we say caprice because he was to-day a great nationalist and to-morrow a great friend of the English. The party drew inspiration from the old people rooted to traditions and a certain number of notables of the country. Its organ was *Al Moayeed* (the Sustained) which was popular with the orthodox class here and outside.

3. *Al Hajb al Umal* (the Nation-sic.) founded in 1906. Its politics were based on a complete understanding with the English and it agreed to have Home Rule by instalments reform whenever possible, and continuity always. It wanted to exclude the Khedive from his real powers and to drop altogether the Islamic side of politics. It wanted independence from Turkey, though England would remain untouched. It desired complete social modernism. This party was supported by those who held real estates in the country, rather the bourgeoisie. There were some youngmen too who supported the social part of the programme. Its organ was *Al-Garida* (the Journal).

These were the parties that existed on the eve of 1914. You can see that there was no independence, no constitution, no unanimity.

There was the press law. These parties had no political colours, either external or internal. The first two parties were formed after their organs had been in circulation for some years.

During the first International War, 1914-1918 A. D., all these papers were dead. The press law was extremely severe ; the political parties became moribund with the exception of the nationalist party, which had some energy outside, especially in Turkey, and insisted on the defence of independence of Egypt.

*Between the Armistice and the Congress of Versailles, 1919-20. When the Armistice was declared they formed a delegation of prominent Egyptians (Zaghlul Pasha, Sharawi Pasha and Abdil Aziz Fahami Pasha) with a view to visit London to make an understanding on the new situation in Egypt. England was victorious. Her representative in Egypt was a man of the army, Sir Wingate Pasha by name. These three leaders were ill-received in England and no honour, was accorded to them. On the other hand, the Egyptians based their faith on the fourteen points of Wilson. *Al Hajib al Watany* started to revive its activities. The result was a spontaneous outburst. Revolution followed. No one was spared the shock. People*

who were supposed to be friends of the English out of conviction, fell in with the ranks of the revolutionaries.

Foundation of the Egyptian Delegation (Al Wafd al Misr) :

This revolution of 1919 gave birth to an Egyptian delegation to seek complete independence—complete and unqualified—not touched, without any limitation of any sort, no protectorate, no mandate. This delegation included the most prominent men, who represented different aspects of Egyptian life and thought. Zaghlul Pasha was the chief of the delegation and he was soon arrested with three others (Ismail Sidqi Pasha, Mahmud Mohammed Pasha and Hamid al Basir Pasha) and exiled to Malta. The Government then existing was presided over by Rushdi Pasha and included important personalities like Adli Pasha and Sarwat Pasha who were formerly supposed to be moderates. This Ministry helped the *Wafd* in their own way. All Egypt stood to a man in support of this *Wafd* movement—even the ladies who were until then secluded and who had never had any voice in the national politics of Egypt came forward under Madam Hudu Hanum Sharawi Pasha (wife of Ali Sharawi Pasha, then in exile).

In this epoch Egypt had no parties, but one party of Egypt, all one.

After Versailles—The Congress of Versailles made mistakes, not one but many. Amongst other countries Egypt returned empty-handed. Zaghlul Pasha, the chief of the *Wafd*, was abroad, and Adli and Sarwat Pasha were in Egypt ; both of them began to direct the people to stop revolution and give up non-co-operation. They tried to gain the rights of Egypt by negotiations with Britain. Egypt continued this policy of freedom by negotiations for a long time and tried several methods but failed till 1936. There was a difference of opinion as to the minimum of freedom to be accepted at the time of the Milner negotiation and this resulted in the organisation of parties as follows :—

1. *Al Hajb al Wafd al Misr*—Presided over by Zaghlul Pasha.

2. *Al Hajb al Ahrar al Dusturiyin*—Presided over by Adli Pasha.

3. *Al Hajb al Watany*.

Zaghlul's party wanted to stop subversive action but reserved the right of declaring open revolution and non-co-operation whenever they would be necessary. They claimed to be the

inheritors of the revolution. Their policy was : negotiation always but revolution when necessary. Their organ was *Al Balagh* (the Despatch).

Adli's party stood for open understanding with the British, not for revolution at any stage. Their organ was *Al Syasa* (the Politics). The proprietor of the paper was Hafiz Afifi Pasha and its chief editor was Dr. Hekel Pasha, the President of the Senate now.

Al Hajb al Watany was the revival of the old nationalist party which stood for no negotiation previous to withdrawal of the last British soldier. It was supported by Prince Umar Tushun and it caught the imagination of the Feminist Union of Egypt, which was officially formed in 1920 and which had a French organ *L'Egyptienne* (the Egyptian Women) and later had an Arabic organ *Al Misriyat*, meaning the same. (But now-a-days the feminists do not interfere directly in politics).

Up to the Anglo-Egyptian Treaty, 1936 A.D.:

1. *Al Hajb al Ittihad* (the Unionist Party). Between Versailles congress and the year of the constitution (1919-36) it was said spontaneously that the Wafdists were the dictators, *Al Dusturiyin* were Anglo-phil, and *Al Hajb al*

Watany were unpractical. *Al Ittihad* was fished from different parties : the Shaikhs of the orthodox school joined them ; retired army officials became active with them and a few aristocrats also participated in the movement. Thus *Al Ittihad* was a party which could claim nobility, clergy and the army amongst its members. It did not make union between the existing parties but rather digged them out to make their own. The founder of this party pretended that it was the party of King Fowad. In reality, this pretension was dictated by a bad policy to drag the King's name and person, as the King was above party and he belonged to all as King of the nation. Their organ was confined to the members of the party itself. This party, which was founded in 1924, did not live for more than six years.

2. *Al Hajb al Islah* (the party of the Common Folk) was started during this time. Ismail Sidqi Pasha, who was banished to Malta with Zaghlul at the beginning of the revolution, had cut himself off from the Egyptian delegation. He was later on a prominent member of the constitutional party, and was called upon to form the Cabinet in 1929. The *Wafd* attacked him, and the Liberal Constitu-

tionalists (*Al Dusturiyin*) after a short waiting followed the attack. So Sidqi had to form his party by snatching men from the old parties and he founded his own party all on a sudden without any preconceived plan. In the election that followed he had a good majority. The party that came in the election had everything but *Al Islah* (the people) and it was a negation of the name by which it stood. He started a news-paper, *Al Islah*, although the name belonged to *Al Hajb al Watany* in 1909 after *Al Leya* (the Standard). The club room of the *Al Islah* was supplied with no other paper but this *Al Islah* and they had to swallow its contents. When Sidqi had to issue something important he had to take resort to *Al Ahram* in the morning and *Al Muqattam* in the evening.

3. *Al Ittihad al Shabi* (the United Common Folk): The two bankrupt parties *Al Ittihad* and *Al Shabi* now had to make a common front in three years' time as none could stand by itself. The members of *Al Hajb al Ittihad* who had joined the cabinet of Sidqi actually caused the fall of Sidqi as prime minister and Abdul Fattah Yahiya Pasha was called upon to form a new cabinet.

This gentleman is more known for his collection in the bank than his collection in his brain. As these two parties mentioned above were growing feebler they had to mix up with the two dying parties under the leadership of Helmi Isa Pasha who was known more for his book *Al Beya* (the Sale) than for his politics. After a short while the tables and chairs and the book cases of the party were sold for debts and what remained was the president himself.

Al Hajb al Saadi (the Saadist party, 1937) : The *Wafd* was losing its strength every day. In 1937 internal divisions in the *Wafd* were accentuated and a big number of the Wafdists went out under the presidency of Ahmed Meher Pasha. The vice-president of the party was Nakrashi Pasha who formerly was the chief whip of the Wafdist party. They started a paper called the *Al Dastur* (the Constitution) which has not stoppd for one day, but it has not a very wide circulation.

Al Hajb al Qutla al Wafd, 1942 :

This is the youngest party in Egypt. *Hajb al Wafd* came to power in 1942, Feb. 4, under the presidency of Nahas Pasha. He came under very trying circumstances ; the war situation was critical. Germany was knock-

ing at the the gate, England was panting for breath. A change in the Egyptian Government was essentially necessary from the British point of view. Nahas had to be brought in. His Minister of Finance was Makram Obed Pasha who was the Secretary-General of the party and who was practically its brain. It is said that the gradual dismemberment of the strength of the *Wafd* after Zaghlul was in no small measure due to differences between the brain and the limbs. Suddenly Makram Pasha himself found that he could no longer pull on with the Ministry whose acts of omission and commission were alleged to have been attributed to Nahas Pasha, his chief. So Makram formed a new block called *Al Hajb al Qutla al Wafd*. Somehow Nahas was able to turn out Makram and his colleagues from Parliament. The press was under censorship. Makram was not allowed to answer the charges brought against him. Makram forced his way to publish the documents against Nahas and his Ministry in a book called 'the Black Book'. It was a book of scandals and its charges, if true, were dangerous to the reputation of Nahas who is alleged to have abused his official position. Makram alleges that he has in his possession

documents to prove the allegations. Scandals were circulated in Parliament, in the press and on the platform. Now the Ministers are to decide whether the allegations should be brought to adjudication.

Parties in 1945 :

On the 8th of Oct. 1944, the Ministry of Nahas Pasha went out of office for reasons which may be termed personal as well as political. Ahmed Meher Pasha, the leader of the Saadist party, was called upon to form his cabinet by means of coalition of all parties except the *Wafd*. The Chamber of Deputies was dissolved ; election followed. The *Wafd* did not seek election. —

The result of the poll was as follows :

| | | |
|-----------------------|---------------------|-----|
| <i>Saadist.</i> | (Old Zaghlulist) | 125 |
| <i>Dustariyin</i> | (Constitutionalist) | 74 |
| <i>Qutla</i> | (Block of Makram) | 29 |
| <i>Hajb al Watany</i> | (Nationalist) | 7 |
| Independent | | 34 |

The cabinet was not touched except that Hekal Pasha, the chief of the constitutionalist party and the Minister of Education, became the President of the Senate. The opposition was formed by a small number of independents and a smaller number of *Hajb al Watany* who had

seceded from their chief Hafiz Ramadan Pasha as he joined the Ministry against the avowed principles of the party. The opposition is being inspired by the Wafdists though they are not officially in the House. In this House, as at present constituted, the opposition is not strong enough to make its position felt on the decisions of the Ministry.

The Senate could not be dissolved under the terms of the act of 1924. So all that they could do was to fill up the vacancies caused by the death or by irregularities of the previous ministry. Amongst those replaced was the former President of the Senate Zaki Urabil Pasha who belonged to the *Wafd*. Out of 140 members, the *Wafd* has still 64. Members directly belonging to the parties of the Govt. will have a majority, because it is the scheduled time when 50% will have to retire by rotation. The Govt. will have to be strengthened either by election or by nomination. But until May the opposition is bound to be strong.

Nakrashi Pasha's Ministry. The Ministry of Nakrashi Pasha is a continuation of that of Ahmed Meher Pasha. President Roosevelt came to Egypt to tell the Govt. of the results of the conference at Yalta in the Crimea and to declare

that those countries that would not join the war against Germany within the end of February would not be allowed to join the conference at San Fransisco on the 25th April, 1945. The Ministry could simply announce a Royal Decree because the war was merely a defensive one and it is within the power of the King to declare. Otherwise, for an offensive war, the consent of the Parliament was necessary. Time was very short, no explanation from the Government could be published in the press ; no propaganda was made to tell the people about the real situation. *Al Hajb al Wafd* published in the afternoon papers its decision against the declaration of war and warned the people against its consequences. Gloomy rumours were afloat and clouds were intensified with suspicion. It was declared that the Parliament would hold a secret session. Ahmed Meher opened the sitting by a speech ; the discussion was long and furious as the events showed later. Ahmed Meher Pasha left the House for the Senate to contact both the Houses. In the corridor between the two Houses he was shot with three bullets which went straight into his heart and brain. The assailant

was a young barrister aged 26, named Mahmud El Isawai. He fell down on the spot (24.2.45.). The Parliament broke under very pressing calamity and no legal formality was observed for the adjournment. On the same night the King appointed Nakrashi Pasha as the Prime Minister and the Cabinet was re-constituted. A few days later he changed his portfolio and took up the Ministry of Interior and his position as Foreign Minister was given to Abdul Hamid Badawi Pasha who was Minister of Finance, but who is better known as the greatest jurist of the country. He was long associated with the King's Councillors and to him all treaties and laws were entrusted for ratification. He is to be the representative of Egypt in San Francisco.

The funeral of Ahmed Meher Pasha was an eloquent testimony to the esteem in which Egypt held him and to the public disapproval of the dastardly murder of the Prime Minister. On the 20th of Feb. the secret sitting was called back and the whole House voted for the declaration of war except two in the Chamber of Deputies and forty-one in the Senate.

General notes on the party system.

(a) From what has been said before,

we notice that there is no party against the English policy as was the case with *Al Hajb al Watany* before the first Great War (1914-18). The only instance when the political parties in Egypt attacked the English policy was when the parties in the opposition accused the British Govt. of always supporting the party in power. The question of the Sudan, Suez and evacuation are not now discussed.

Although there was great difference between the last Govt. of the *Wafd* and the King, all existing parties today believe in a constitutional monarchy. There are no republication parties. On the contrary, all existing parties are backing the King with great enthusiasm as a reaction to the former attitude of the *Wafd* towards the King's person and power.

(b) Most of the existing parties are drawing inspiration, name and tradition from the name of the *Wafd* with which the great Saad Zaghlul was associated ; such as *Al Hajb al Saadi* presided over by Nakrashi Pasha and the Wafdist Block presided over by Makram Abid Pasha. Whenever differences arise between these parties every one of them tries to prove that they alone are sticking to the

principles of Saad Zaghlul and his programme (although in reality there was none). That proves that our politicians give much importance to words and phraselogy rather than to principles and programmes.

(c) There are no socialist parties, neither in the Parliament nor outside it. Nor is there any socialist press in the sense we know in Europe. A gentleman named Ramly in the last election tried to stand as a candidate for one of the Cairo constituencies as a socialist and he failed miserably. He polled even less than 10% of votes cast. Another, Zubair Sabry, presented himself as a Royal Socialist. He also failed to get back his deposit as he could not poll the 10% minimum. He wrote on the morrow of his failure to protest against certain ways of malpractices in the election.

(d) Parties before this war used to spread the myth of their political and national programme to gain the confidence of the people. The Sudan, Suez, the Nile Valley, Complete Independence and United Egypt were the slogans; now their programme is coming down to the minimum to gain the confidence of the British influence.

(e) Association with political parties does

not depend on principles but only on personal interest and personal influence. It always pays to be affiliated to one or other party though no party has any clear cut programme on affairs, internal or external, and on the social or economic progress of the land. No big projects are seriously studied by any party. The only thing studied thoroughly are gossips which lead to the fall of the Government. Parties have gone too far in blackmailing and in mud throwing at each other, both as parties and as individuals; and sometimes they discuss ladies and the private life of individuals.

(f) It is very easy for every politician to fly from party to party as a butterfly who collects something from every flower. You hear today praise for one chief and blame of his rival. The balance is reversed next morning. It is very easy to excuse oneself for changing from one party to another under the common Arabic axiom, "To go back to the right way is always a virtue". But their way changes with every turning of the moon. The result is that the standard is being completely ignored.

(g) It is significant that the papers which do not belong to parties like *Al Ahram* in the morning or *Al Muqattam* in the evening are

more popular than the party organs. This shows that the people are becoming tired of party-rambles.

(h) Before the war it was noted that the news-papers were first founded, and parties and principles followed, but now parties are founded first and organs follow. The *Wafd* in its first stage had many organs to support it, but the *Wafd* never permitted the association of its name with any of them. It was an advantage to them because they could retrace their declarations as the publications were not official. But since the treaty of 1936, it had the courage to use a paper under its own affiliation *Al Misri* (the Egyptian).

(i) The Egyptian Feminist Union in its early days discussed politics, internal and external, but now a days it is confining itself to social and feminine activities.

(j) Non-party leaders :—Our subject is party politics, but we can ill afford to ignore certain personalities who sometimes give a clear colour to political attitude. It is necessary to know some of them and to understand the standpoints they represents. Before we give a few names we attract attention to the fact that the change of a ministry automatically leads to a change of

the personnel of the government machinery. Practically all the men in the key positions are removed to make room for the supporters of the party. Thus a whole reorientation follows, making a complete break with the past—lock, stock and barrel. This is an impossibility ; the whole administration goes out of the gear. By the time the new government is stabilised, another comes, leading to the same confusion. This has to be changed or there will be no stability in the actual administrative system.

To turn to the non-party personalities :—

(1) Hussain Sirry Pasha is an able engineer, but nothing of a politician. His wife is the aunt of queen Farida ; at the same time he is friendly to the English. He was Prime Minister for a few months after the beginning of this war. He is dragged whenever they want an easy man to carry a certain programme. He never appeals to the people.

(2) Hafiz Afifi Pasha, a medical man, began his political life with *Al Hajb al Watany* ; then he became a member of the Zaghlul delegation, then one of the founders of the party of the liberal constitutionalists and the proprietor of its organ *Al Siyasat*. Now he is an independent ; he is occupying the position of

Director of Bank Misr and its associated concerns. He was an ambassador of Egypt in London and a foreign minister of the country. His relations are good with the Palace, with the English and with most of the existing parties. Sometimes when party politics looks gloomy his name is mentioned as an eventual prime minister. (3) Ismail Sidqi Pasha was a minister when very young. He was banished to Malta with Zaghlul and was a member of his delegation. He was one of the founders of the liberal constitutionalists and then the founder of his *Al Hajb al Islah*. He was prime minister in 1929-30, as has been mentioned already. Now he is an Independent. He is an able financier and a hard administrator. They consider him as an eventual prime minister when they want to strike hard. His relations with the British were formerly very amicable but now he has changed his attitude. He suggested an amendment in the speech from the throne by asking for complete evacuation of the English army: (4) Ali Meher Pasha :—Some how he might be the *Mazarin* of this country. He was minister of education, of justice, of finance and Prime Minister and the Chief of the Royal Cabinet. During the early stage of this war some differ-

ences between him and the English authorities concerning certain lines of procedure led to his removal. He had differences with Nahas Pasha and he was put under surveillance for more than two years. His relations however are very good with the Palace since the beginning of the rule of King Fowad. He is admired by the elite of the country. He is always after new reforms consistent with the past with an outlook to the bright future. His programme is clear-cut, precise and practical. His mind is virile. It was he who changed the ideas of the English politicians about the project of Arab Union and he induced them to hold a congress of their chiefs in Cairo, which succeeded so much that the British Government extended him an official invitation to the Arab Chiefs in London. He even could convince the Arab and Jewish chiefs to sit round one table to discuss the question of Palestine, which was not repeated since he left the government. He has the courage of conviction and can push through what he feels right. And it is not unlikely that he should once more be called to put to order the state of things as they stand today. He can always find a solution acceptable to all.

Conclusion ;—This is all for the end of March 1945. We cannot prophesy how things will shape even after the change of the moon, specially after the war stops and after the difficulties which will follow. As soon as the martial law is abolished and the Press is freed from repression, attacks will come from both sides of the Atlantic against which we cannot close our eyes and ears. Young men are everywhere devoting themselves to what they call after-war problems. Even ignorant labourers are not unconscious of what is coming. However, we may wish that politics of parties will be properly organised after the war on a wider and more real basis. Newspapers will be quite different from what they are now.*

* Just when the order for final print was being given, a letter, dated Cairo. 22. 11. 45, from Prof. Nassif reached me and it is being added. *Editor.*

Amin Osman Pasha, a Pro-British who was minister of finance in the last *Wafd* ministry of Nahas Pasha, formed "*Gamiat el Nahda* i. e. The Renaissance Association. As the *Wafdist* Press did not welcome this with great zeal, it is evident that the *Wafd* does not want back Amin Osman Pasha without reserve. It is supposed that in case His Excellency is called on under English pressure to form a cabinet, he will count upon this Renaissance Association if he cannot guarantee the support of the *Wafd*. No private newspaper has yet supported him.

On the 10th of Nov. Ali Meher Pasha inaugurated a splendid big club for "*Gabhit Misr*" i.e. Egyptian Front. He invited only the independent partly—less politicians and members of Parliament, and he told them that he meant to discuss with them at first, and then with all existing parties, a programme for the nation which will continue whatever the colour of the cabinet may be, in order to guarantee stability and reform despite the eventual changes of ministries. The existing parties met this "Egyptian Front" with reserve, fearing that it would endanger their existence or importance. If it continues, propaganda for the above-mentioned cause may be increased. A private newspaper will soon be in circulation to propagate these views

THE ARAB UNION

By SHAIKH MUHAMMED HABIB AHMED

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Insipite of the difficulty of treating a subject from the academic or historical point of view at a time when it is a popular topic, I will try to throw, within this limit, some light on the Arab Union as they call it, or the Pan-Arab Union as it should be called. Late in the 19th century, it was difficult to trace a Pan-Arab thought in the Middle East as they call it to day, or in the Near East as it was then called. There was then an Ottoman Empire in which the relation between the rulers and their subjects was a peculiar form of sympathy. This arose from the fact that the Emperor, or the Sultan as they called him, was not only a mere temporal ruler, but also a spiritual head universally called the Khalifa. The subjected races, mostly Muslims, looked upon themselves as ardent followers of the commander of the Faithful. Through Islam, the religion of the overwhelming majority, the subject races had no chance of reflecting upon their own grievances even at a time when they were

gravely oppressed by the same person whom they expected to look after their welfare and happiness, being to them the shadow of God on earth. It was generally believed that a word against the Khalifa was equal to blasphemy. The French Revolution, if it ever affected the East, was not able to awaken the mind of the Arab to a sense of nationalism. Neither the advent of Napoleon to Egypt, nor the interest the British have taken in the politics of this part of the globe since the digging of the Suez Canal could affect their mind. The charm of the Khilafat was a spell not only in the Arabic speaking world, but also in those lands which had only a fair population of Muslims. India is an example of this.

How, as if by a miracle, has this situation changed? This can be accounted for by a perusal of the current of events in the history of the Ottoman Empire itself. The Turkish Sultan, or rather the Muslim Khalifa, has always been an idol to the Muslim mentality. No Arab claimed even for one day, or even thought of, independence from the "*Sublime Porte*". The Turks themselves taught the Arabs how to do it. The European mentality found its

way to the young Turks who formed their "*Union and Progress Party*". In their application of the principles and rules they had learnt in western Europe, they did not respect the *status quo* of their Empire. They even considered some of Arab scholars who were in Constantinople as co-fighters for their reformation of the out-of-date regime in the Government. The Arab youths have learnt some new rules. In the course of their application, they began to think of their own land in as much as they were thinking of Turkey the cause of which they were asked by their Turkish masters to plead. It was then and there that the Arab question had its first appearance. The nationalist feeling in the Arab world can be traced to the effort of the Levantines to create a "Great Syria" under the nominal suzerainty of the Sultan. Why this happened in Syria and not in Arabia proper, is a long history which can be studied in the light of the history of both lands through many hundreds of years. Moreover, the Syrians were nearer to the centre of the nationalist movement in Constantinople than their fellow-subjects in Arabia. Education by itself can serve as a motive for this awakening.

The natural inclination of the Arab to confine himself to his own land, compared to the nature of the Levantine and his aptitude to travel, can be another. The geographical situation and the fact that Syria is nearer to Europe than Arabia itself, is a third. Anyway, in the Great Syrian prospect the foundation stone of the Arab movement has been laid, and many ardent workers for this cause had their "*Gamiats*" formed in Damascus. The violence encountered at the hands of the local Turki chiefs obliged them to make a shift to Egypt, which was occupied by the British, where they could exercise some liberty in the propagation of their nationalistic activities.

Then came the episode of the first World War, 1914-1918. Turkey sided with Germany while Egypt, the centre of allied activities in the Near East, was in the hands of the British. British diplomacy won in the Near East an unprecedented success not to be paralleled even by the diplomatic efforts made in America to make her join the cause of the Allies.

The Turks were marching against Egypt and the Egyptians were siding with the Khalifa at least from the spiritual point of view. Martial orders were issued from the British H. Q. re-

questing aid to the cause of the allies. But no hearty response came from the populace. Even in India, the British were almost unable to recruit amongst the Muslims in their fight against the "Khalifa". The master-stroke was made in Arabia. The *Sharif* of Mecca, who claims to be a descendant of the Holy Prophet, was encouraged by the British to declare war against the Khalifa. He could not have done so, had it not been for the promise given by the British authorities to create in Arabia after the war, an Arab kingdom, big enough to embrace Arabia, the Levant and Iraq, which would one day become an Arab vassal state. I could have easily imagined that the British were even prepared to promise the *Sharif* a kingdom over Persia and Transoxiana, if he cared to plead his cause to such an extent. Whether this has been fully or partly realised, or whether it has been realised at all, does not come within our scope in this article.

Our main point is that this is an all-important event in the history of the "Arab Union". The Arabs have been practically taught that they have a claim upon Arab Union and that European mentality does not admit any real "Arab Union". The Near East

events in between the two great wars are so many and so well known that there is no necessity to deal with them here in detail. Egypt has grown to be independent ; Iraq has done the same. In Arabia a powerful hero has leapt from the desert of Najd to be crowned over the Arab Saudi kingdom. During this war, Syria and Lebanon claimed to have won their own independence. What was more categoric was that Turkey has cut its temporal, spiritual and even cultural relations with the Arab world. The children of the Turkish Sultanat have to find their own way towards a political existence in another world. It was then that the Arab countries should have fallen in combat against rather than getting into alliance with each other. The Turks have resigned from Khilafat in 1924, leaving the seat of spiritual power vacant, to be occupied by the most competent candidate amongst the Muslim Arabs. This caused some trouble between the two leading Arab countries, Egypt and Saudi Arabia. Thanks to the purely nationalist movement in Egypt, the strife was avoided and all was quiet on the Khilafat front for sometime.

With the advent of this war, the Near East became once more a centre of activities for the

Allies, but the psychologists of the Allies have been alert to the fact that what applied to the last war could not apply to this. The awakening of the Middle East in between 1919 and 1939 had to be calculated in dealing with the newly independent countries. Post-war projects will not sound as melodious as the *Whole-Arabia* scheme of the last war. Nationalism has grown up to such an extent, whether by nature, or in imitation of the nationalist movement of the Turks, that it would be absurd to raise the question of a *Whole-Arabia* once more. Even the mere shadow of the historical tragedy of a "*Whole-Arabia*" would remind the people here of the "Breach of faith" they experienced at the hands of Great Britain after the last war. Some international aspects of the question can not be ignored. Russia is today an important factor in the activities of the East. The Americans feel that they should not be any more the fools of the last war. Article 14 of the Wilson Pact is no more valid. The Monroe Act is defunct. The East has learnt, through Radio propaganda, what is what. These elements have been very effectively compounded. The effervescence

was the declaration of Mr. Anthony Eden that Great Britain welcomes an Arab-Union. In my own conviction, I believe that Britain had do so in order to avoid an expected or unexpected difficulty in a land where they would seek tranquillity during their deadly fight against the Germans. In other words, they intended to seek peace with people whom they thought likely to cause trouble, influenced as they are by more than one factor. The theory of the parallelogram of forces does not apply to the Middle East now a days as there are more than two forces actively working in diverse directions. The people of this part of the globe have their peculiar temperament and so it was found necessary to put them, at least for the time being, under the spell of the Arab Union, hoping that the public feeling might remain in slumber until the tragedy of Nazism came to its final act. This was the train of thought which dictated British politicians to adopt the only policy they should have adopted towards the Middle East. The Arabs shook the hand stretched to them and began to work out an Arab-Union. They say they have succeeded in laying the foundation stone of the project. Some are so optimistic

as to say that the whole building has been erected. My personal contacts with some of those interested in the scheme have permitted me to conclude that the journey is very long and that only a very small proportion of the field has been covered. Whether the dream turns to be a reality very soon is what one cannot prophesy. But I can very safely say that if the Arab Union materialises before the end of this war, it is then and only then that the Arab Union is destined to exist. This is a treatment of the subject from the international point of view. There is another aspect of the question. In most sympathetic way, I rather hope that the Arab Union does not collapse for mere local reasons. The local problems are so many, and so widely varied, that they cannot be enumerated within such a limited space.

REALITY OF PARLIAMENTARY LIFE IN EGYPT

By ISAM-EL-DIN NASSIF.

Khediv Ismail said, "Egypt is a part of Europe." It was not said in reply to a question in an examination on geography. As far as Parliamentary life is conceived the statement is true to a great extent, because we have a chamber of deputies, a senate and a constitution after the Belgian model. We have also newspapers of very big size, some having a circulation of more than 1,25,000 per day. The real difference that stands between Europe and Egypt is Democracy. Absence of real democracy in our country makes our election campaign more like the business of an exchange market. Yet those who take part in this business do not find any thing to protect their transactions which are far away from honour and prestige. But they defend their bad deals by saying, "We are not bad, it is democracy that is bad and democracy makes us bad. It does not suit this country of Egypt."

Party politics in Egypt has no historical background. On the best of suppositions, they

are rudimentary institutions like the appendix in an organism which does not serve the system but reminds us of some primitive stage of evolution. It is a pity that the political parties still decide election. Our representatives still represent our richer classes though they are elected ; in fact they are often a band of oligarchy, a pack of worthless weeds. An Egyptian member of the Assembly is like the wooden chair on which he sits ; the only difference is that one moves, the other does not. These members, no doubt, swell the party funds ; they do add to their own bank balance, but not to the political or intellectual assets of the country. They join the party not because they believe in its principles and creed but because they will bask in the sunshine of party appellation. On their part they help the propaganda on behalf of the party. Their capacities are utilised in making the party succeed in the election campaign. As soon as the election is over, their job is finished. They 'feel no sympathy for the party, they feel no urge for the welfare of the people who voted for them ; they do not work for the furtherance of the cause for which they stood on the eve of the election. They stick to the party as long as the party is

in power. As soon as they feel that the chair is shaking, they change from one party to the other as the bee in the spring. The transaction in a parliamentary election is purely commercial with them ; the slogan is "business is business."

Many honest politicians lose confidence in these parties and they find no impetus to continue life in politics. Out of disgust they give up politics and parties. Many decent people who might be of excellent service in the politics of the country have given up active politics. They refuse to be the target of indecent attacks—sometimes even ladies are also dragged in for uncalled criticism. The political leaders, when they are in power, do exactly the very same thing which they vehemently criticised when they were in opposition. The camp followers of the party follow the leader just like men on the chess-board. They have no initiative except in examining the position of their accounts in banks. In the earlier stage of Parliamentary elections, common people of Egypt felt some interest, some times coupled with curiosity ; but now the conduct of these elected representatives have changed their outlook and they have lost all faith in their parliament. The number of voters

who present themselves at the polling booths do not go beyond 25 p.c. on average. They enjoy the fun of being carried to the polling stations in taxies, lorries or private cars, some times fed, and not unoften paid. During the elections each candidate alleges that his opponent used threat, coercion, bribe, or undue influence and promise of Government jobs.

The entire method of election, both in spirit and form, must be changed if the parliamentary life in Egypt is to be made real. It would be wise to entrust the administration of election to a committee with wide powers, composed of all parties. The electors must be given complete liberty in defending their electoral rights against undue pressure. Under the present system an illiterate voter is given the option of declaring his vote orally, which exposes him to the pressure of the powerful candidate. Sometimes even literate voters are compelled to declare themselves illiterate so that they can 'vote openly. In that case the prospective voter can not go out of control and vote for others. As a result many honest and literate voters avoid attending the polling booths lest they should be exposed to threats and violence by

the hired hooligans of this or that party. The election season is a good time for desperados. The village headman or the "*umdah*" is much in demand on the eve of election, for he is the spokesman of the village ; he makes his harvest once in five years. This must stop ; and it can be done by putting a number of boxes with different colours and symbols according to the number of candidates. The ballot boxes should be placed in a vacant room. The voter must not be followed by any official or by a candidate or his agent. The voter will choose the colour or symbol of the candidate as he likes ; of course the prospective voter must be examined as to his bonafides before he is let in into the ballot room.

Mere reforms in the method of election are not enough if the parties and principles remain as they are now. To-day the parties are formed not on the basis of principles, but men range round personalities and they form parties. 'If party system is to be introduced on European model it would be advisable to follow the method of preferential voting. Thus, by the scrutiny of the list, the political minorities will have their representatives in the house. The duration of parliament in Egypt should not

be five years ; it should come down to two years. At present the candidate once elected is safe for five years. In the event of election after a shorter period, the rich candidate will get more in touch with the electorate. The poor people will know their prospective representatives more often ; the latter also will know their voters by direct touch. As it stands at present Egyptian politics has copied the wrong side of European democracy and the reality of our parliamentary life is hollow.

AMERICA IN EGYPT

By DR. E. E. ELDER.
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Since the beginning of 1942 American soldiers have been frequently seen on the streets of Cairo ; the ubiquitous "Jeep" worms its way through the narrow streets and alleys of many of Egypt's villages and towns, dodging camels and carts. None of the Allied planes have been more often seen in the clear skies over desert than those that come from the United States. But the peaceful American invasion of war times does not mean that Egypt has not known Americans in the past. It has long been a land of American activity.

It was more than sixty years ago that the *Khediv* of Egypt in visiting one of the cities of his realm had occasion to inspect an American school there. Learning from the principal of the school the extent of the school system that had been founded by Americans in his land, he remarked, "The American Mission has more schools of the modern type than the Government itself." That day has long passed. The Government now

spends millions of dollars annually on a wide and well-organized system of education that may be envied in many European countries. There are secondary schools in all the provincial capitals; there are two large universities, Fowad I in Cairo and Faruq I in Alexandria.

But there still remain in the valley of the Nile American schools, or in many villages, schools once administered by Americans but now directed by the Christian communities in them. As in many other lands of the Near and Middle East, such as Turkey, Iran, Iraq and Syria, so in Egypt, Americans have often been the pioneers of various new types of educational, medical and social work.

Just 250 miles south of Cairo there is an American College for boys that was once the only school of secondary grade in the whole upper country. Along with the American school for girls in the same city, it has been used in a remarkable way to develop a spirit of community service. One recent example of this can be seen in the wide use by the people in the community of the College library built just over a decade ago. In the absence of a public library in a town of some 70,000 inhabitants the College library ministers 'to the

reading public of the city and surrounding district.

It was just twenty years ago that the College made the experiment of importing some Jersey cattle from America in order to improve milk production of the native cows. Prof. M. C. McFeeters, who was largely responsible for the experiment, believes that in dairying he has discovered a solution of one of Egypt's greatest economic problems. She needs a more diversified agriculture, and at the same time, to maintain and even increase her soil fertility, she spends about 12,000,000 annually in buying nitrates to replace the nitrogen taken by the cotton crop. *Barseem*, the plant most useful as food for cattle, supplies this very need. Through the dairying industry, he believes because of his experiments, there is an open door to a better balanced national prosperity.

The American Hospital in Assiut has within the last two decades opened a special department for the treatment of lepers which gives scores of those who suffer from this dread disease alleviation of pain and arrests the terrible inroads it makes on the human body.

The Hospital too has been a pioneer in the training of nurses. It is just twenty years

ago that a beginning was made. The course of study is very practical and extends over three years. Already many of the graduates have rendered valiant services in welfare clinics, as private nurses as well as ward and operating-theatre nurses in hospitals.

The hospital has fostered a Health Week program in the city. Various exhibits were made and crowds come and learn the value of sanitation, hygiene and prevention of disease, as well as the evils of intemperance.

In the school for girls at Assuit, as that in Tanta in the Delta, special training has been given for Kindergarten teachers. The graduates of this course by their outstanding success have proved the benefits of this wise approach to child-training and the need for revolutionizing much of elementary education here as elsewhere.

In Cairo for more than four score years the American Mission has stressed the importance of the education of girls and young women. The American College for Girls on one of the main avenues of the city is the outgrowth of the Girls' School at Ezbekia near Shepherd's Hotel. These two schools in eight decades have offered to thousands of girls primary and

secondary courses, and the College in the 35 years of its history has prepared young women upto the Junior College standard. At the College as in all the American Mission schools, Arabic language and literature are taught. Here, however, most of the courses are given in the English language as medium. Among the students of the College are young women from varied backgrounds. There are daughters of Cabinet ministers and other high government officials, children of the family of the *Sharifs* of Mecca (descendants of the Prophet Muhammad), daughters and nieces of Beduin leaders in Upper Egypt, grand daughters of the founder of the *Bahai* faith and Turkish princesses. During the academic year 1943-44 a Persian princess, a niece of the Shah of Persia, was a student. Recently there have been a number of Ethiopian girls, daughters of ministers and provincial governors.

The College was among the foremost of the schools of Egypt to realize the importance of physical education in the curriculum of girls' studies. Special attention is given to home economics, to art and music. Many of the advanced students of music have attained high

rank in the examination of Trinity College of Music in London.

It was about 35 years ago that the American Mission in Alexandria, because of the growing demand for young men with an adequate commercial education, opened a Commercial College in connection with its Boys' school there. Its graduates are not only employed in the many business enterprises of that great port and metropolis, but in American, British, European and Egyptian firms elsewhere.

A quarter of a century ago an interdenominational group of Americans founded the American University in Cairo under the leadership of Dr. C. R. Watson who, this year, has retired from the Presidency of this growing institution. Starting with classes in the Government Secondary course of study it has developed across these years a College of Arts and Sciences offering degrees in Arts, Sciences, Journalism and Education. One of its earliest ventures was the enlarging of an already existing center for Arabic study into a School of Oriental Studies. Here those from abroad who wish to acquaint themselves with the language of Egypt or pursue classical Arabic studies or orientate themselves to the problems

and culture of the Near East, may find courses to meet their needs.

The importance of adequate preparation for teaching led, some years ago, to the opening of classes for teachers that they might perfect their methods and improve their technique. The school of education which developed as a result of this work is well known, and its magazine on Modern Education, with its up-to-date articles on pedagogy and educational methods, reaches the different lands of Arab culture.

The Department of University Extension has conducted health campaigns and sponsored public lectures and discussion groups on the subjects that are in the foreground of people's thinking. Democracy in its various phases, and plans for a world order and nationalism have in recent years attracted large audiences. The friendly forums on burning questions of social and economic welfare have given an opportunity for a wide expression of opinion and discussion.

America too has had a large place in the International Y. M. C. A. Committee's activities in Cairo, Alexandria, Assiut and Minia. Although the American personnel has decreased as Egyptian leadership has developed, the foreign secretaries have with rare exceptions

been Americans. The Cairo branch has attained a phenomenal growth in membership in recent years, and through its Boys' Department and Club for under-privileged Boys in the Pont Limoun section of the city it has increased its influence.

Nor should one forget, in mentioning the educational, social and philanthropic activities conducted by Americans in the valley of the Nile, the excellent work that has been done by the Rockefeller Foundation in studying *bilharzia*, a disease that has robbed hundreds and thousands of Egypt's farming people of health and vitality. It has assisted the Ministry of Public Health and, in co-operation with it, made experiments in village sanitation,

Finally, in the field of archaeology Americans too have had a leading place in putting together the broken bits of ancient Egyptian history that form a puzzle of ever-increasing interest. The recent biography of Dr. James Breasted entitled "Pioneer to the Past" is only one of many books that might be written to show how Americans have served humanity in the ancient land of the Pharaohs.

RENAISSANCE OF WOMEN IN EGYPT

Mrs. AMINA SAID, B.A., Journalist, Cairo.

The history of women is very old in our country and it goes back to the time of Pharaohs. In the Pharonic times women ascended to the throne and actually directed the business of state. That gives an idea of the position they held in ancient Egypt. Queen Hatshepsut is one of the Pharaonic queens and her brother Thotmosis would try in vain to get the throne so long as she was alive and had to wait till the death of his sister. Thotmosis was not a weak man and he ranks as one of the greatest kings of history like Alexander the Great or Julius Ceasar ; and it was no small credit on her part to maintain her position against such a strong rival. The instance of Cleopatra is not unknown to the students of history ; yet she was not the best, nor the single example to quote, of her class. Queen Ti, mother of the unitarian king Akhetaton, and his wife Nefretitti, the famous beauty, both had great influence in directing the religion of the country and changing it.

In Islamic times the Egyptian women enjoyed many of the generous rights that religion gave to her. She was educated and she excelled in different arts. Amongst women great writers and poets appeared and contributed to the literature of the time. Things were getting from good to better till during the middle of the Fatimid period, when began the deterioration of Egyptian women. At that time an eccentric king, Al Hakim Amri'llah, became the ruler of Egypt. He did not like the liberty of women or her emancipation. He ordered complete seclusion of women. She was shut behind the walls. He ordered the shoemaker not to make any shoes for women, under penalty of death ; nor did he allow conveyances to women. For seven years, no woman was seen in the streets of Cairo. The woman disappeared completely and her natural part in the society was no more thought of. Her deterioration was complete. To say the truth, he did not do it for any principle but for his own whims. If we remember that the same king ordered that no man should take honey, no shop should work in the day time but open only in night—certainly we shall call him eccentric. Whatever may be the cause of the

strange orders of this king, the result was that the women of Egypt were pushed out of their rightful existence and they became an unseen portion of the society.

At the beginning of the 19th century, the throne of Egypt came to the hands of Muhammad Ali, the founder of the present ruling house, and the modern Renaissance of Egypt began. He was very sad for the women of his country and wanted to raise their standard by education. He opened schools for training women in midwifery. When nobody responded, he purchased girl slaves and put them to the school of midwives ; and the school flourished. But the real reform that did a great deal of good started with *Khediv* Ismail, grandson of Muhammad Ali. He was a broad man in the broader sense of the word. He realised that there was no hope for Egypt unless women were educated. So he encouraged his wife to open schools for girls. Under her patronage the school was well attended and flourished ; encouraged by success, he opened a second one, then a third one. Where the grandfather failed the grandson succeeded. In several places he arranged for lessons for the women of his court and for the ladies of the houses of his courtiers. He taught them

literature, music, dancing and even acting. He rewarded those who excelled by titles, presents and money. When he had the present Opera House built, he assigned special places for women. Thus for the first time, the King officially recognised their right to enjoy social entertainments and he made arrangements for them—of course a new facility for women in Egypt, never thought of before.

Then started the intellectual movement of Jamaluddin al Afghani. He founded a new school of thought and that attracted the men of Egypt. His movement of thought favoured freedom of thought and freedom of life for all men and women. The young men of the country were attracted by his ideas and they preached them everywhere. One of the most important parts of his doctrine was that women should be educated according to the principles of Islam and that they should be given all the rights that religion offered them. The men and women were assigned the same facilities in fundamental conceptions of life. Jamaluddin's school of thought brought out Qasim Amin Bey, the head of our reformers and the champion of women's emancipation in Egypt. Qasim was born in 1865 A.D. ; he was

one of the pupils of Jamaluddin ; he set his life to defend the rights of women and he was a judge by profession. The first thing that attracted Qasim Amin to the question of female emancipation was a French book written by the Duke of Dareuræ which contained many insulting references about Egyptian women and their veil. So Qasim Amin became very angry and wrote a reply to the author in French and defended the veil, exposing the weakness of European women with all their liberty. Then he read many books in different languages regarding the position of women and he came to the conclusion that there was no hope for Egypt unless her women were emancipated. He was the first man who attacked polygamy of men and wearing of veil by women and he agitated for the reform of marriage and divorce. He was a man who was open to conviction. But he was too modern for his time and suffered the pressure of public opinion which every pioneer undergoes. He was dismissed from his position as a judge and he died in 1908 A. D., unhappy and broken hearted, leaving his family almost to the charity of the society. Later on, the people of Egypt realised the greatness of the

departed champion and gave him posthumous homage.

Because of Qasim Amin's energetic championship of the feminine cause a new movement for emancipation was started in Egypt. As Jamaluddin's school found out Qasim Amin, so did Qasim Amin bring out Maleka Hefni Nassif. She was the daughter of Hefni Nassif, a great scholar of repute. She defended the cause of female liberty. Born in 1886 A.D., she was trained in *Sanieh* Training School for girls ; she worked as a teacher and she was the first girl from an aristocratic family that accepted the life of a professional teacher. She inherited from her father a great deal of his literary talents. She proved by the purity of her character that, inspite of the outward social companionship of male partners, women could remain pure and noble. Her social services are still remembered with gratitude by the present generation. She attacked divorce, polygamy and illiteracy in Egypt. She asked for the rights of women to be educated at every stage and degree of it—primary, secondary and higher. She made demand for starting a medical school for women ; now the medical faculty of Egypt is open to men and women. She was more

clever than her predecessors. She knew how to attract public sympathy. She knew how to play upon sentiments. She knew where Qasim Amin had failed. She pleaded for religious instructions in school, for that would satisfy the conservatism of the Muslims ; she pleaded for veils because that would satisfy the conservatism of the Shaikhs ; but she knew, once the right to freedom was conceded, it will work its way to the end. She knew how to do her job. Of course a modern woman would not understand the value of the points she had scored, now that she is enjoying ten times more liberty than that she had asked for at that time. But all credit goes to her for initiating the process. Where Qasim Amin had failed she succeeded. The great woman made her exit with the satisfaction of seeing that her efforts were blossoming forth and women's liberty was at hand.

The year 1919 is a most suitable landmark in the history of Egyptian Renaissance. Political revolution against the English broke out that year—the movement was not merely political. It was really national in the higher sense of the word. They desired that the Egyptians should govern their own country and that they should

be worthy of their aspirations by trying to raise the standard of living. They desired to educate their women and to give them a chance of becoming useful citizens. During this revolution the women of Egypt began to realise their moral existence. They fought side by side with men, made sacrifices and accepted the consequences bravely and courageously. When the political movement was over, it left behind a feeling of gratitude and admiration for women, for everybody considered that women, who could do so much to co-operate with their countrymen, should at least be granted the rights they deserve. The revolution of 1919 A. D. produced a great leader, I mean Madam Huda Hanum Sharawi. It might be unfair to say that the revolution produced her; indeed she had started her struggle long before that time. But the revolution gave her the opportunity of doing a lot. She took the lead in political demonstrations and she marched in the streets with the women of Egypt behind her. And she was the first to discard the veil.

The story of her discarding the veil is so romantic that I could not help narrating it here. Madam Huda Hanum Sharawi went to attend the International Congress of Women at Rome

with two of her friends as representatives of Egyptian feminine movement in 1919. At Rome they acted as "*Romans did*". They took the western dress and removed their customary veils. The Europeans who saw the Egyptian ladies beautiful, buoyant, intelligent and talking French in good accent, were astonished. At first they refused to believe that they were the daughters of Egypt. They were revelations to the newspaper reporters of Europe. Their pictures were printed in almost every paper of Europe, and they were sought everywhere by cameramen, reporters and interview-seekers. Madam Huda and her companions felt that they had vindicated the cause of Egyptian women and they decided to spread the perfume of freedom which they breathed in Europe in the free company of their free sisters there. But how to do it in Egypt within the veils? On board the deck of the ship on their way back they discussed and discussed with some men of Egypt who were on the same ship and they decided to discard the veil finally and once for all. But it was not an easy task. In the meantime thousands of men and women had heard of the reputation Madam and her companions had gained for Egyptian women in

the west. They had gone to greet them at the port while they would land back in Egypt, some out of curiosity, and many to show them their appreciation. They had already seen in the newspapers of Europe sent to Egypt and also in their reprints in Egyptian papers the unveiled Madam and her friends. Now it would be a sight for them. The question of veil had agitated their minds long ago, but they had not the courage to throw it off. Madam had done it in Europe. Would she do it in Egypt? The ship was moving towards the shore. All eyes were on that glorious lady, who was alighting down the ship. But she had her veil on her face. The eager expectant eyes looked at each other in despair. Down she comes, her hands now on her veil; just on the edge, in a minute the veil was taken out and thrown into the water of the Mediterranean and for ever. "Three cheers for Madam Huda"—they cried out. Almost all the women who had gone to receive Madam and her friends took the veil away and threw them into the waters. Madam appeared just like the morning sun from whose face the clouds had moved away and she looked so beautiful without her veil! Even today those who had gone to greet her recite the story with great joy and admiration.

It was a great day for Egypt and it was indeed a tragic day for many families. Many husbands and families could not reconcile themselves to the idea of an unveiled woman. They wanted their women to get back the veil and the men would not take the unveiled women in. The result was divorce and break of so many family ties. The tradition was now on its last gasp, like the last flush of the dying face ; once more the embers of conservatism struggled for survival.

Even Madam Huda was herself divorced by her great husband Ali Sharawi, and for five long years she lived away from her husband till she was again approached by her husband to take her back. And a happy reconciliation followed. But many homes were broken on that fateful day and some of them could not be reconstructed.

Now it is difficult to find a veiled woman on the streets of Cairo and Alexandria, but at that time it was impossible to find one without veil. And in five years' time the great transformation was complete.

As the activities of Madam Huda in Egypt spread abroad through the press, invitations came in large number to the women

of Egypt to join International Congresses of Women in different parts of the world. She joined many of them, in each of which she came forward with some demands which were supported by different countries and they were granted by the Government of Egypt. As for instance, laws were made fixing the minimum age of marriage and raising the age at which the father could get the child back from his divorced wife—I mean the custody of the child, giving the right to women to demand divorce in special cases, such as imbecility, poverty, imprisonment, bad treatment and desertion, conceding to the women teachers the right to marry, and opening all departments of education to women. We have now women teachers, doctors, lawyers, professors, women pilots, Government officials in all departments outside the Government we have writers, thinkers, journalists. There are women in every walk of life in Egypt to day.

This is a short history of the Egyptian woman, and the different stages through which she has passed. From it you see that women in our country knew greatness and had rights before others. But certain unhappy circumstances caused their deterioration at a certain time.

Some might think that Islam with its severe traditions is responsible for the deterioration of women in the past. But this is not right, for our religion has always acknowledged the great position of woman in society and made her equal with man in fundamental matters. Islam gave her the right to learn and to teach, the right to inherit and the right to work, and guarded her with many laws. More than that : Islam gave women the right to elect the Califs.

Islam acknowledged the important position of women in society, but I am sure Al-Hakim, is now in a very hot spot for his crimes. His madness put Egypt back by centuries and even ages. We all know that when someone is pushed from the top of the stairs, by the force of the push he has to crash down to the bottom. There he must have a breathing space, the duration of which differs according to the person's physical and moral conditions. Then he climbs up the stairs again, tired and exhausted. That is exactly what happened to the woman of Egypt. And now that she has started climbing her first steps upward, am sure she will reach the top soon.

There is no doubt we have been given many

of the rights that we asked for. But it does not mean that we have got every thing. We still have much to fight for. And because of that, the Arabic Congress for women was held, and the Arab Union was formed.

The history of the Congress and the Union goes back to the year 1938, when Madam Huda received from the Arab women of Palastine an appeal in which they asked for help from Egyptian women. At that time a great revolution was taking place in Palestine as a protest against Zionist immigrations. The result of the revolution was very sad, for houses and villages were burnt by the English, and the people were killed wholesale, tortured and exiled in a savage way that humanity and civilization would be ashamed of. When Madam Huda received the appeal she at once responded to it, and wrote an open letter to the Prime Minister of Egypt, asking him about his plans to save Palestine. She also decided to hold an Arab Congress for Women for the same purpose. The Congress was held in Cairo in 1938, and it represented Palestine, Egypt, Lebanon and Syria. Their brave decisions moved the Governments of the Arab countries, and England was moved by the

general protests, and negotiations began. Delegates were sent to England and the question was ended by the issue of the well known White Paper on the Palestine problem.

This great success of our Congress was a good example of what women could do. Thus the idea of having a general Arab Union was created, a Union that would express our point of view, and fight for our demands. But the scheme was dropped because of the war. As the war situation has become clear, the time has come for realization of our hopes about the Union. So the second Arab Congress for women was held in Cairo last November.

The Congress was held for two just causes, the cause of women and the cause of Palestine. Both were cases of natural and just rights which had been taken away and which should be restored at once.

Woman, as you all know, is one of the two pillars of society. A country can never progress when its women are backward and unable to do their complete duty. But woman will never be able to do her duty if she is not given her rights and privileges to make it easy for her to work. We are not asking for rights that disturb society or are opposed to religion. We

are only asking for what Islam allowed us to enjoy, for rights we had before but lent them to men in a period during which we were unable to enjoy them. And as we have now overcome our troubles and regained our moral strength, these rights should be restored to us unconditionally and peacefully.

In the Congress we have asked for the right to vote and to go into Parliament. This is a right, not a favour ; for Islam gave us the right to vote for the election of Califs who were political as well as religious heads. We do not want to go into Parliament to meddle with politics or take part in its hateful struggles ; no, we don't like the Egyptian political system which is rotten outside as well as inside. But we want to go into Parliament to be able to frame and pass laws for the security and balance of society. And suppose the worst comes to the worst as men think and we poke our noses into politics, there too, we will only teach them a good lesson which they need very much. We will teach them not to work for personal ends, to have courage in fighting for the right, to carry on an honest struggle for independence, and to spill blood generously for liberty. We will teach them

how to talk little and do much, how to forget personal grudges for the sake of the greater cause, and how to put Egypt before any fight for titles or cabinet positions. That is what we are going to do if the worst comes to the worst and if we take part in politics. By this lesson they will lose nothing and gain much.

We realize that the percentage of education among women is still small and, being so, we should not like to add to the troubles of our Parliament by letting them in, in their present condition. So we were very moderate and reasonable, and asked the Government to appoint some educated women to the Senate until the right time comes for more.

I would not be exaggerating at all if I said that the woman of Egypt is stout hearted and noble in principles, aims and ideals. She will do a great deal if she is given the chance. She is courageous too, and is capable of achieving her objects long before her brother man. The proof of this is that we succeeded in a few months in forming an Arab Union, while men who having been struggling hard for years for a similar union have not yet succeeded. We have cleared the obstacles in our way, when the men stood still at every obstacles staring,

meditating and discussing. And if it had not been for our brave king, who came to their rescue, they would have stood for ever.

The Congress has demanded that women should be allowed to enter different branches of education and jobs. Certainly the present system is not well balanced. Woman in Egypt is allowed to study law and practise it, but she is not allowed to be a judge. I think that there is wide scope for her in that field, for children's courts should be entirely left to women. What does a man understand of the psychology, mentality and failings of a child? Nothing at all; but we know much of child nature and that by instinct.

Children's prisons too should be entirely left to us, as we alone can look after the child during that hard period of reformation. A little criminal does not need an executioner. He needs a good kindly heart that leads him cheerfully and successfully to the shore of peace.

Among the involved laws of education here, there is one that allows women to study medicine and become surgeons, surgeons who play a great part in human lives and bodies; yet a woman is prevented from studying agri-

culture, because agriculture means working in gardens and fields which is not considered feminine. Is opening people's stomachs and playing with their skulls and brains feminine? Gardening and field work, in my opinion, are much more refined.

Co-education in Egypt is only limited to the kindergarten stage and the University. This is not enough, and if we want to benefit from it, we must make the period of co-education longer. There should be co-education in the primary stage too, so that the two sexes may get used to mixing with each other in the right way. If the ministry of education agrees to this demand, I am sure that the condition of education will improve and the moral standard will rise.

Besides these things we have asked for new laws concerning religious courts; such as abolishing polygamy, restricting divorce and raising the age of the mother's guardianship over her child. For, man has misused these rights, and society is suffering much from that. An ex-minister of Social Affairs told me that during the time of his Government he studied the conditions of prostitutes in Egypt, and that he gathered careful statistics. He discovered that

90% of these women were the victims of their parent's divorce. The father divorces his wife and it is so easy to do that; then he gets married to another. The ex-wife too gets married and the poor children are lost between the step-mother and the step-father. The poor girls probably run away and they end by becoming prostitutes.

Our demands will not meet with any strong objections, for every one in Egypt now suffers under the present laws, and the public mind is prepared for change. The proof is that polygamy is completely dying out. The very few cases left, are limited to the class of peasants, who need many children to help them in their work. Polygamy is forbidden in Islam, and the verse of the Koran that proves it says, "*You can marry two or three or four wives ; but if you cannot be just, however you try.*" The first part of the verse allows polygamy. The second part of it puts, as a condition, just treatment, and if that justice is not available one wife only is allowed. The third and most important part of the verse says that man can never be just, he must marry one only. Our religion then prohibited polygamy, but men of those days took the first part of the verse because it

suiting them, and shut their eyes to the other important part of it.

Thus the Congress demands on the subject do not offend religion, nor ask for new laws against Islam. No, it is only asking people to follow the right spirit of Islam. I do not see any obstacles in our way, unless the legislator is lazy and undecided. Even if he is, we have the means to shake him, and make him recover his energy.

This is the summary of the first cause with which the Congress dealt, and on which it made strong decisions. We will look after these decisions and remind the Government of them every day, until they get tired of us and grant our demands to get rid of us.

Before I pass on to the second case I should like to comment on an article that appeared in one of local English newspapers. During the meeting of the Congress we received through the press a cable from a certain women's society in England, congratulating us and expressing satisfaction at the great progress of Egyptian woman in recent years. The editor of the English paper of Cairo was very angry at the cable, and commented severely on it. He said that if that society knew the state of ignorance and

poverty in which the Egyptian women were, they would not have mentioned the word *Great Progress*. Then he attacked the peaceful way we had chosen for our struggle, and reminded us of what the English woman had done until she was emancipated. He ended his article by mentioning Miss Parkhurst who had come here from England and returned disappointed because nobody responded to her appeal.

Here and now I answer to the editor of the English paper and say that the English society for women which cabled to us has taken the right attitude of encouragement that is generally expected of good and more experienced friends. Had the previously mentioned message said that the Egyptian women had reached the highest point of perfection, I would have agreed with the editor's strong criticism of such exaggeration. But as it has only mentioned the *Great Progress* in recent years, I feel that its knowledge of the present position is perhaps more accurate than the editor's! He has but to see official statistics to realize that whilst the total number of girl pupils in Egyptian schools was only 40,000 in the in the year 1917, it is now over 7,50,000. This is only *one* example that

illustrates *one* aspect of progress in our feminine world to show that the pessimism of the editor was extremely exaggerated !

It is indeed strange that he should underestimate our efforts at emancipation because we have not been rowdy rebels slapping policemen on the face, setting fire to public buildings and breaking street lamps. People of Arabic origin have always been liberal, progressive and generous-minded towards our movements. I can hardly mention a single Government in Egypt during the last 25 years that has not done something or other to help us to realize our claims. Why then slap them on the face, or break street lamps, only to copy blindly the style of other women in fighting for emancipation ?

The fact that the women of this country have not responded enthusiastically to Miss Parkhurst's appeal is not a proof of our backwardness. I need not go into the reasons as to why she has been disappointed ; only I would like to remind our friend, the editor, that a good deal depends on the circumstances and the particular moment chosen for such an appeal. Another Miss Parkhurst under different circumstances might have been a great deal more successful.

In the beginning of my paper I said that our Congress dealt with two just causes. The first I have already explained. The second is Palestine. Palestine too is an instance of confiscated rights which should be restored at once.

Palestine is an Arab country. The Arabs have lived in it for centuries and centuries ; therefore it is their own country, and nobody else has the right to live in it.

If some of the Europeans are so cruel and savage as to persecute their own countrymen for no reason, it is not our fault, and we should not suffer for the fault for others ; we should not give out land to those who have no right on it. If a country wants to be kind to the Zionists, let that country give them a bit of its own vast land, and not inflict them on other people's countries. When I meet a beggar in the street and like giving him something, shame on me if I put my hand into another man's pocket to get a penny for the poor man. Honour obliges me to put my hand in my own packet and take out the penny.

In our protest against the Zionists we differ completely from the Europeans. They persecute them because they are Jews. But we protest against them because they are strangers

who have no right in Palestine. And a stranger should never be forced into my home to snatch the little bread and butter that I enjoy.

Islam acknowledges Christ as a prophet and the Christian religion as a sacred religion. Islam acknowledges Moses as a prophet and Moses's religion as a sacred religion. One of the most important foundations of Islam is acknowledgement of and respect for these two religions. Then, we do not fight the Zionists because of their faith. No, in Egypt the Jews have always lived happily and peacefully with us. In Palestine Jews lived in thousands before Balfour's promise. They were also happy and not one single Arab persecuted them. Every thing was peaceful until that hateful Balfour promise came.

We do not acknowledge this promise, and consider it radically wrong, for it has been given by those who have no right to do so. The Palestine Arab is the only person who can decide for his country, not the English Balfour. England defends the Zionists in Palestine because, as she says, she keeps her promise. It is an ugly excuse, and if the English did not keep Lawrence's promise to the Arabs, they should not now keep Balfour's promise to the Jews.

The great countries like America and England pride themselves over all other nations as builders of democracy in small countries like ours. We too have the right to enjoy democracy. And if they feel like giving the Zionists something, let them give a bit of the lot they have and not deprive us of the very little we enjoy. For though our countries are small, we are as much human beings as the people of the big countries. We too have feelings and hearts that beat for our country and die to keep it. We too have the right to be free and independent. We expect to be treated like other human beings, but not like an article for sale. And it is most unkind to force strangers on us because these strangers were badly treated by their own countrymen. If a group of Arabs should be inflicted on England or America, that world which you call civilized would rise as one man to wipe the Arabs off the face of death.

We want justice. We want to be left alone and be free in our countries. We do not hate the Jews but we hate strangers usurping our homes and throwing us out.

The Arab Congress for women made clear decisions concerning Palestine, such as stopping

imigration into it, abolishing the Balfour promise and giving Arab countries their independence.

We will look after these claims too. We will ask for their realization peacefully. But if they are not recognised, the Arab woman will not wait for her men brothers to begin. We will go into battle and fight for Palestine. We will shed our blood generously for its sacred cause and we will spare no sacrifice whatsoever for that dear beloved country.

WOMEN'S EDUCATION IN EGYPT.

(Government and Private Schools Compared.)

Mrs. NAZLAH EL HAKEEM.

Lady Director of Primary Education, Egypt.

In referring to schools in Egypt, one can't help stating one important fact. The fact is that the schools run by the Government are the best as far as good equipment and chosen staff are concerned. The financial supply of a Government could not be compared with humble resources of private capital or charity funds. This is true of both girls' and boys' schools. Some private schools, one must admit, are doing very good work for the country. There are a number of schools run by foreign societies and there are as well a big number run by Egyptian societies. In the early part of the last hundred years most of the big families preferred to send their girls to the foreign schools particularly to the French schools. The French language was supposed to be the most charming of all. But there was a latent feeling that something was missing in those schools. There no national feeling could be developed. Neither the

history of the motherland, nor the language, nor religion were given much heed at such schools.

The mother schools.

During the rule of the present Royal family, a great move has been made towards educating the nation. Missions have been sent to Europe. Professors have been brought to Egypt. Books have been translated into the Egyptian language (Arabic). By the time of *Khediv* Ismail, the girls' education started its dawn. The great wife of Ismail, "Gesham Haim," honoured this era by starting the so-called "*Sanieh* School" (Secondary school); it was meant fundamentally to provide the girls with such culture as would fit them for the home-life as wives and mothers. It will interest you, no doubt, to know that, in the early period of the life of this schools, wedding ceremonies were held in the building of this school. At a later period the need for Egyptian women teachers was felt. Hence the school was transferred into a training college, and a practising school was attached to it. Funny enough, the well-to-do and big families simply rushed with their girls to the practising schools, which was only a primary school and a Kindergarten

section joined together. As far as the training college was concerned, hardly any one contemplated sending his daughter to it. No family could face the idea of having a girl qualified as a teacher and worse still to earn her living. But luckily some of the few educated fathers were the pioneers, thus helping to produce some of the best lady teachers. Also some girls of good homes insisted on going up for higher study at the college, once they finished their course at the primary school. Some of these did not teach at all and got married just because their families stepped in their way. Few others carried on and on the struggle until their families consented to let them teach. They were such excellent teachers, one must confess. Here again one must credit the English culture for producing such distinguished teachers. Practically the college was almost an English one on the Egyptian soil. All the subjects were taught in English and yet the teachers were very well up in their mother language. The "*Sanieh* Graduates" (secondary graduates) were noted for their distinction in languages as well as the method of teaching.

The "*Sanieh* college" supplied the schools

all over the country the teachers. Here again there was a difficulty in persuading the parents to send their girls away as head-mistresses, and really, the Egyptian teachers were very few in number. Thus, all head-mistresses were English ladies and even some teachers for lower classes in the primary schools were also English.

Educational Missions.

The time had come for sending a few girls for study abroad. Only a few, of course, agreed to join educational missions, but the mission proved to be a great success in the end. The country benefitted by these teachers in the elementary training colleges. These colleges were meant for the girls of the poorer classes. The idea was then to station these teachers in those colleges in order to raise their standard. Of course, no English was taught in such colleges; yet the heads of the schools were English. Hence was the necessity of having teachers who could talk English. You may be assured that life in such collèges was most interesting and the English heads proved a great success even though the work had to be done double as far as writing orders and syllabuses etc. were concerned.

After the Revolution of 1919.

A new era set in after the revolution of 1919, as is usually the case after great wars. It is true that the revolution was political, but there was already an awakening in every sphere of life. New proposals were made and public opinion was sought. Isn't it more economical to study the subjects through the mother language? Much time and energy could be saved. Such was the attitude of the students, thus giving the hint for a quick change. In about five years, most of the head-mistresses were Egyptians. Also the subjects were taught through the national language. The Egyptian heads have proved until now a great success, mainly because they are all "*Sanieh* Graduates". As a result of this awakening another move was taken towards drawing the attention of those fond of foreign culture into the government schools. To do this, the French language had to be taught at the primary schools and the girls had a free choice between the English and French languages. Most of the foreign schools did not pay much attention to national history, language, or religion, and

more over, these schools were mostly for general culture with the exception of a few.

The differentiation between the systems of girls' and boys' education.

At the very first stage, girls and boys were allowed to sit for the same examination for the primary certificate, but a matriculation examination for girls was never held. The indecision over this point lasted for a very long period, causing a good deal of delay as far as the various types of schools for girls were concerned. Thanks to some enlightened men and women in the Ministry of Education, who saw through the future, a change of policy towards women's education did take place. Consequently secondary schools for girls were established on the same lines as those for boys and with the same matriculation. Again a cry was sounded all over : girls have lost their feminine flavour by studying on the same lines as boys. It is disastrous to have a family of all boys instead of boys and girls as nature made them. Certainly some feminine culture schools and home arts school must be established. This was quickly carried out in separate schools, thus giving a free choice for the girls to find themselves as purely

academic students or as *home culture* students. Again a cry was raised resulting in adding an extra year to the academic secondary school purposely for the domestic subjects. Now the secondary course for the boys is for five years and for the girls it is six years.

University Education.

When the "*Sanieh* college" was at its zenith, no girl was ever admitted to men's colleges. Traditions were then too severe to be overcome. How lucky are the girls now-a-days ! They have a free choice to go either to the purely feminine institution and qualify as teachers in the various sciences or arts, or they may choose the university line and become graduates of the various faculties side by side with the male students.

*The present generation can leave home
for a job.*

How marvellous ! now-a-days young women can part with their parents and their families, seeking work and finding jobs even abroad, a thing that was too appalling in past years. I do feel proud of our young women as cultured house-wives, tourists, doctors, lawyers, and women of sciences and letters.

THE FELLAH (THE PEASANT)

(THE EDITOR)

Who is a *Fellah* ? They are the *Tiers Etat*, not the nobility, nor the clergy. He is the basis of the social pyramid of Egypt. On the top are the king, the courtiers, the nobility, the *Pasha*, the *Bey*, the *Effendi*, 1200 big land-owners, 2,00,000 officials including the army, police and petty officials, big merchants, cotton dealers and most of the Shaikhs. One who is not any of them, is a *Fellah*. To the petty officials and the army and the police force, the lower *strata* is supplied by the *Fellah*. But as soon as one has any official role he no longer looks upon himself as a *Fellah*. *Fellah* is a term of pity, of contempt and of disdain ; he is practically untouchable, though the rich would not officially admit the term untouchable in the scheme of the Muslim social organisation. The *Fellah* is a farmer, a tiller of the soil, a day labourer, a small tenant, a landless odd job worker, a porter, a donkey man, a camel driver, a boatman, a fisherman, a butcher, a vegetable seller—any one who is not in the privileged

position. The Fellah is a concept ; it has a large denotation. Amongst the population of Egypt, you find Greeks and Italians ; they are not Fellahs ; they have no Egyptian nationality. The Turks who came with the conquerors, the *Burgi* or the *Bahri*, still retain their superiority ; they are not Fellahs. For a long time Egypt was governed as a part of Syria. Many Syrians came and settled down in Lower Egypt ; they are not Fellahs. With Muhammed Ali came a large number of Turks, who settled in Cairo and Alexandria ; they are not Fellahs. Ibrahim Pasha dreamt of a Pan-Arab Empire. He brought a large number of high class Muslim families and he got them settled there in different parts of Egypt ; they maintain their distinct individuality ; they are not Fellahs. The Arab aristocracy that came with different waves of Muslim conquests from the earliest times did not merge themselves into the common folk. They maintained their distinctiveness, and are not Fellahs. The old population who did not like to change their religion were allowed to enjoy their person and property on payment of their capitation tax ; they are Copts, but not Fellahs. Then who are these Fellahs ?

Fellah is a liquid term. One who has just risen from his low position by usury, by trade, by government job, or by getting through Al-Azhar, no longer submits to the appellation of a Fellah. Amongst the Egyptians, you will find the *Bedwins* in their camps near the Senai or Lybian desert, the Sudanese men with marks on their cheeks as waiters and servants and women with tatooed faces and hands, trodding in their donkey carts, the village folk moving on the field with their long flowing *gallabaiyas* (gown); and these are the Fellahs. The mark of their mixed blood is easily discerned from the curls in their hairs, the colour of their eyes, funeral processions following their dead and the blue paints on the faces and hands of the ladies during mourning, in the fairs and the ceremonies of their saints, in the posture of their sitting on the terrace of their houses, in the continuance of their old fashioned agricultural implements and in various other manners and customs of daily life.

. *How does a Fellah live ?*

This is a miracle ; forty per cent of these Fellahs live in villages under appalling conditions. A Fellah lives in a stable half of which is for his cattle and half for himself. His cattle is more important for his existence than his wife or chil-

children. He can have a second, a third or fourth wife if he simply likes to have her. But a donkey, camel or a buffalo stolen or lost cannot be replaced easily. His house has hardly any roof except straw or wood if he can afford to have it; walls of mud are plastered with cow-dung; the passage between the inner and outer apartment has pens for fowls inevitably. Had it not been for the bright sun which kills the germs, the entire Fellah class would have been wiped out by now. He lives because nature helps him.

Dress

His furniture in the house consists of a few water pots, cooking vessels, one or two earthen plates, no glass except some tin cases generally one piece "*gallabaiya*" for a man and one or two pieces of flowing robes for women. He has no bath for months; the cattle have some big earthen tumblers outside the door for their use. Bedding are made practically of the straw piled up in one corner during the day, and spread over in the night, and some age-worn blankets or gunny mats or some such things are used all the year round in winter, summer or during rains.

Drink

The problem of a drink has been solved by them not taking water generally. The Nile with its canals and estuaries is the only source of water supply, Artesian wells are few in number. In villages where the Nile flows, water is moderately clean. But where the water is stagnant, it is full of filth and mud. Men and animals bathe together in knee-deep irrigation canals and relieve themselves in them. They also wash their utensils in these canals. Women come from miles away every evening with pots, tins or jars on their waists; they fill up 5 or 6 gallons of water and go back with filled jars gracefully balanced on their heads, and singing beautiful folk songs, possibly the only joy in their life. Hoses are hardly ever cleaned; each night the water is allowed to settle down and cool itself. The idea of a filter is not known amongst the Fellah women.

I have seen in a farm in Malwai a young labourer and a buffalo drinking, side by side, the stagnant water of a reservoir where bricks were being soaked. The water was red due to the colour of the bricks dipped in it, thick due to its stagnancy; with germs all over the water

floating like a thin coating of black cream. I was horrified, yet the man was satisfied when he had his thirst quenched.

Fortunately for Egypt, though at least three months of the year are rather hot, they feel no need for drinking water like the people of the tropics in other countries. The whole city of Cairo has only a few public water taps which can be counted on fingers. The Masjids have, no doubt, reservoirs but they are mostly for ablution before prayers, and water is not an essential part of life except for cooking. Often they go without cooking, because they take baked bread with salad made of green vegetables and tomatoes.

Food

The food he takes is hardly in consonance with the labour he undergoes. During seasons he rises early in the morning and goes to the field ; and he takes with him only one piece of bread with a little black cheese, or he picks up some green vegetables from the field or road side and makes a salad or sandwich. At noon when he has a break, he takes the same bread and cheese or vegetables. If he is a little rich and if he has sons or daughters, they bring for him a little cooked food to give a variety to his

meal. He drudges on for 12 hours with a little break at noon and comes back at sunset with his plough and cattle. Sometimes his wife also shares his labour if need be. At night he repeats the same luxury of food, this time not at the field but in his own home—that is the only difference, difference in the setting, neither in quality nor in quantity.

Family and Income

What is his family and what is his income? His family generally consists of an adult husband, wife, one or two children and one more adult, either an additional wife, or an old father, mother, or a sister.

His land measures on an average less than an acre, if he has any, of course. The yield per acre is about L. E. 10 per year, if the harvest is good. The average cost of living is L. E. 2-10 P.T. for a family of 5 per month; so he goes on half starving if he does not do other odd jobs like canal digging, or road mending as a day labourer. If 2 out of 5 work, their income is on an average 10 *piastras* per day for 2 adults at government rate) which comes upto L.E. 3 which, in village, is just a little over half as much. (Ref British Commercial Mission of 1938.) The food

he takes has neither much protein nor fat, though it is wholesome. He has low vitality ; as such he falls an easy prey to diseases. His life has no variety ; he can just manage to make his two ends meet. If he has lands, he makes a surplus this year, and a deficit next year. Buying and selling of lands are very common in Egyptian villages. The product of his field is not his. Often they are mortgaged before he has sown the seeds. The war has produced such an abnormal condition in price level that he is often tricked out of his gains by the middleman, or by the landlord, or by the village usurer, who are more alert about market conditions than the ignorant Fellah. Again as a labourer, he does not get work all the year round ; his jobs are intermittent, his income is whimsical, and his life is a burden.

His greatest misfortunes are his odd expenses connected with marriage, circumcision and funeral. Once he is in debt he can hardly expect to survive the clutches of the money-lender. Besides he often indulges in the luxury of having more than one wife. His justification is that she will help him in sowing and harvesting ; a few more sons will help him in his field work. But they are only hopes ; in

many cases it is a dream and brings him more expenses and more quarrels in his otherwise happy home. Divorce is the easiest institution in the society of Egypt. It needs only a word to declare the ties of years to be cut off, sweet memories of ages to be effaced, common interests of many a trial and tribulation to be forgotten. The husband is simply to utter a word "*Talaq*" ("Separated")—that is all; no cause need be shown, no guilt is to be proved. Husband's fiat is all that the poor lady needs. From a survey of the fallen women of Egypt, the Ministry of Social Affairs has come to the conclusion that when the divorced lady goes for a second husband, the daughter of the divorced lady is neither wanted by her natural father, nor is she housed under the patronage of the second husband of her natural mother. So tossed between the two unkind homes, she has to eke out a living wanted neither by the father, nor by the mother. The Fallaheen prostitutes are about 75 P. C. of the registered group. Such is the lot of the Fellaheen's daughters, whose parents enjoy the luxury of an extra wife or benefit of a divorce

The health of the Fellah

Un-hygienically habitated, under-nourished, over-worked, ill-cared for, the Fellah is a natural subject to fell diseases. 200 per 1000 born die before the first twelve months wear out ; of every 5 deaths, 2 are children under one year ; and 2 out of every three are children under 5. I saw in a village near Diruth children clad in pieces of dirty frocks or coats, all black and soiled, possibly never washed since they were purchased ; all round their eyes with flowing pus, the flies would be seen buzzing ; the sand of the desert, the dirt of the earth, pass into the eyes and they make an ideal preparation for *Trechoma* leading to the ultimate blindness of the children. Of the total population, about 85 to 90 p. c. suffer from some kind of eye infection, i. e. about 14 million children of mother Egypt have bad eyes. How many bright brilliant young men of the University of Al-Azhar who generally come from villages, are being dragged by hand by their fellow students or attendants to their class-rooms ! The famous Dr. Taha Hussain, the blind erudite of Egypt, son of a Fellah, describes the tragic sufferings of a

blind boy, his mental agonies, his untold dependence, forced abstinence from the joys and sensations of life which are so natural to a youthful student in his autobiography, "Through My Younger Days", Dr. Taha's book is only a half-told version of the untold sufferings that lie hidden in the breasts of many blind children of Egypt, all inarticulate, yet struggling for expression.

But more acute than the disease of the eye is the worm-disease which is the personal property of the Nile, I mean *Bilharzia*. It is the gift of the Nile to the children of Egypt. The Nile water carries with it snails of a particular type, specially in small slow-flowing canals. These snails move over to sodden grounds and on coming in contact with human bodies enter into the skin, swim in the blood stream, then settle and develop worms in the intestines or bladder. The man affected does not perceive it immediately ; he becomes weak and passes blood, and grows pale. The germs do not kill the man at once but cause general debility of the system which makes him an easy prey to various other complications untimately killing him. The Fellah does not feel it, because it is so common to have it. When the blood discharged is heavy in quantity,

he feels half alive ; but in two or three days he gets up to work, otherwise he will starve. He cannot afford to have the luxury of rest and treatment. Even if he be cured, he is subject to recurrence and often it is the story of his life. Once, or twice, or even half a dozen times one individual suffers from *Bilharzia*.

The medical researches have invented "*Fowadin*", a cure named it after king Fowad, a cure for the *Bilharzia*, but not a prevention. It is a long course of treatment by 24 injections. Few Fellah can take the full course of treatment ; before he can finish the full course, he often goes to work and again he gets into it. Though the eye diseases are on the wane as the statistics show, the worm-diseases are growing up due to the development of summer irrigation for the purpose of increasing the cotton crop which requires a good quantity of summer water. Formerly the snails in which the worms thrive used to be largely destroyed in summer by the drying of the canal bed ; but now there is no drying of the water due to pressure of cotton work, and the snails flourish all the year round and with them the germs and parasites.

The modern cotton crop and industry no doubt give the Fellah more work but along

with it the dams, barrages and canals which harbour the snails and parasites of *Biharzia*. The propaganda work that the Ministry of Health is doing with regard to the causes and cure of the fell diseases is too poor and half-hearted to be in consonance with the vast problem that has been created by the need of cotton industry which maintain slow flowing canals and depositing dams in various parts of the country. Each cotton grower and merchant must have to pay an extra duty for meeting the cost of health propaganda, various hospitals, free treatment therein and compensation for forced stay in these hospitals. Every villager or cotton grower must keep his part of the canal free from the snails, a duty which should be shared by the people and Government together.

Fellah the Man

His habits are creations of his environments and of his poverty. He washes not in the morning, rings not his teeth after food. For months together he may not have any bath, as water is so scanty. His long sleeves are his handkerchiefs. His overcoat serves as his inner garment as well as his jacket. He will often

sit unhesitatingly on his *Gallabaiya* (gown) and spread it as his bed. It is the only piece he has in winter or summer. The black garment of the lady or the blue of the male helps to hide the dirt. A dirty smell is generally his natural perfume. He often sleeps by the side of his domestic animal at night lest it might be stolen or lest it might stray out and spoil his crops or those of his neighbours. He is accustomed to see these habits since his childhood and he does not know anything better. A Fellah baby will not be washed within seven days of its birth. Superstition will not permit him to use medicine in times of epidemic except the magic spell of the village conjurer. He has a profound belief in fate, and divine dispensation is his last forte. Education he has none ; 95 per cent. of the Fellah are illiterate ; elementary schools are a burden to him because he cannot afford to let his son be closed inside the walls for four valuable hours of the day when the child could as well look after the cattle or bring him food from the house or do a dozen other odd jobs. The schools are sometimes a joke, but more often a fashion. The privilege of having school education belongs to the *Shaikh* or *Umdah* in the village. Female education is

practically unknown amongst the Fellah. An attempt is being made to devise a plan of primary education to suit the requirements of the Fellah which is expected to combine utility with general culture.

Politics of the Fellah

Political rights are not envied by the Fellah. From the Pharaonic times he has been trained to look upon the king as holy and divine ; he obeys king's commands, whatever may be the source through which it filters down to the village. Elections he looks upon as a fun. The election agents have spoiled the voter by offering bribes or coercing him to cast his vote for their candidates. I was present in the last election and I watched it carefully. I had talked to a *Umdah* of the Upper Egypt. He seems to attach little importance to the election except as a sort of excitement or for making some money this way or that. A change of ministry does not affect his condition.

The Muslim Fellah is under the spell of the *Shaikh* who is a sort of a village priest ; the Mosque is his sanctuary, the *Shaikh* is his *Imam*. After the Friday prayers, he feels that he has done his job for the week. He cannot feel that

there is any other prophet worth consideration except Muhammad, any sacred book except the Quran and any other religion except Islam. Any foreigner would at once be asked, "*Anta-Muslim*," "Are you a muslim?" If he hears in reply "*Alhamdulillah*," "Praise be to God", he is satisfied. In villages, the influence of the *Shaikh* in the religious life is as profound as that of the *Umdah* in the political life.

Thus ill-born, ill-nourished, ill-clothed, ill-housed Fellah develops many immunities to which many other men would possibly succumb. A low standard of life makes him satisfied with his little world ; hard work beyond the limit of ordinary human endurance makes him hardy ; diseases with which he is born or with which he grows, develop in him a natural immunity ; the toil he is to undergo for eking out a living makes him stiff ; his dependence on the *Umdah* makes him nervous ; the cheating by the middle-men and merchants makes him suspicious and he lies often unconsciously. In fact every thing of his environment arrests his natural development and leaves him less human than what he otherwise might have been. The narrow world around him makes his outlook narrower.

Irresistible pressure from all sides makes

him patient, fatalistic and careless of the morrow. Yet when he breaks out now and then in a volcanic fury, it costs him his life and limb. There are more murders and bloodshed in Egypt than there ought to be. In every three hours there is one murder in rural Egypt, so says Mr. Bably Bey, an eminent authority on crimes in Egypt.

The Culture of the Fellah

Nevertheless, the Fellah has a culture of his own which he has inherited from the Pharaonic times. Constant changes in his political life—Greek, Roman, Persian, Arab, Turkish, French or half Western and half Muslim culture have hardly changed the inner soul of the Fellah. A deep and sympathetic analysis of the life of a Fellah is sufficient to show what he might achieve if he could be freed from ignorance, suspicion, disease and poverty through which he is passing for centuries.

The most striking expression of his artistic capacity is the folk song of the Fellah with its peculiar cadances and rhythms; he sings it on occasions like the birth of a child, the marriage of a daughter or son, funerals, circumcisions, pilgrimages, or while carrying water from the river, while on his donkey or camel, or

while plying his boat on the Nile. During the procession to fairs and festivals, no cart will be seen unless you hear the clapping of hands and music of the unsophisticated Fellah. These songs have been handed down to the Fellah from generation to generation, from mouth to mouth—the same rythm and cadance, the same theme of common joys and sorrows of daily life ; only the language has changed, the setting is all but Pharoanic.

In the evening you may sit at a village cafe amidst the broken tables, three footed benches and improvised chairs, with handless cups in front, with long pipes of tobacco passing from one mouth to the other, and you enjoy the singer accompanied by a band of wood and string instruments. The Fellah listens intently because he feels intensely and he greets each pause with a chorus "*Ya Allah*". In summer nights, from the Nile boats will echo the songs of love which the forelorn boatman will send with the wind to his beloved at home. "

Proverbs are the symbols of condensed wisdom of generations and every Fellah has a fund of proverbs. The Fellah has a wonderful sense of humour too. He can sharply repart. His hatred is as unbounded as his love. The Egyptian Fellah

is not like the Arab Bedwin. The Bedwin in Arabia has been hardened by the desert and its wind, but the Egyptian has been graced by the sweet breeze of the Nile, by the bounties of Nature, by the fruits of the garden and by the corns of the field. He has response from Nature to exchange. He is unlike the Bedwin.

He feels his hard toiling life and as such, most of his best songs are the songs of work and toil. He has songs for ploughing his field, for sowing the seed, for reaping the harvest and for grinding the corn. The small girl who goes to the orchard to pluck oranges or grapes has a song of her own, and the young lady who goes to the Nile to fill up her jars has also a song for her pitcher. The water wheel, the rudder of the boat, the net of the fisherman, the *Shaikh* of the funeral, the pilgrim for *Hajj*, the mother nursing her baby—every kind of work has a song peculiar to the nature of the work.

Here is a specimen of a tired lady, wearied with hard work, deprived of her husband, burdened with children, who sings over her melancholy the bitterness of her unwanted work,—

From dawn the *shaouduf* *
Has made wood and hide of me,
With the wound of struggle.
I am sick, my children,
Sick, my children,
Sick, my children !
Oh tell me, doctor,
I'll mend and get cured
But the doctor of wounds
Has left me and gone.
I am sick, my children,
Sick, my children !
This bitter age
Has drowned me in cares.
Time, you 're a trickster,
You don't keep your promise.
I am sick, my children
Sick, my children !
Time is a liar,
And parter of friends ;
Patience is hard,
And tears cheer our foes,
I am sick, my children,
Sick, my children !

* *Shaouduf* is a machine by which water is lifted from the well ;
it is a Pharaonic device, highly tiresome, monotonous.

This is a typical song which illustrates the drudgery of an old matron. A dozen more may be repeated, songs of emotion, of love, of hatred, of sending the boy to the school for the first time, of welcoming the guest and of giving a send off to the pilgrim. The most charming song from a daughter-in-law comes out when she is angry with her mother-in-law, or from a wife when she is angry with her husband. Each song reveals the depth of feeling and fund of emotion which the Fellah possesses.

The Fellah awakened

The Fellah sleeps to-day like a *Leviathan*. Thirteen million Fellahs are growing conscious of their helplessness, of their contrast with the well-tailored, close-tied, clean-shaved *Effendies*, *Beys* and *Pashas* who move about the cities and look upon them with disdain and contempt. They are foreign to the Fellah in race, in culture, in spirit; they are often parasites. From amongst them have risen the great leaders like Saad Jaglul and Nahas, intellectual giants like Dr. Taha, reformers like Shaikh Abduh; but it is a misfortune that when they go up to the top of the ladder, they forget the steps that they had crossed. From the top of the social pyramid

they hardly feel any sympathy for their bed-fellows of the past generation. Yet, to-day pressure of circumstances, the spirit of times, and the waves of communism, are doing their silent work more unconsciously than consciously. The students are carrying the message of self-consciousness, self-dependence and self-assertion to the distant corners. They have not found as yet the means and ways of propaganda. The easy money which is put into the pockets of the industrial workers is keeping down these ambers of discontent. When the war will be over and labourers will be thrown back to land, when high war-time standard of life will be denied to them, the time forces will work their way up and they will ask and answer :—

What is the Fellah to mother Egypt ?

Everything.

What had he been so long ?

Nothing.

What does he want to be ?

Something.

Who will be able to digest the venom of this portion of suppressed humanity ? Who will be able to stand against the wave of the venom of commotion ? Who will charm the awakened Dragon ? The combustible

substances are there piled up ; a spark is needed —a Voltaire to shake, a Marx to break and a Lenin to make. The horizon over the blue Nile is already crimson ; the dawn may not be far behind.

AGRICULTURE IN MODERN EGYPT

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Agriculture, as cultivation or tillage of the ground for the production of plants for food, is the basis of civilisation, and primitive agriculture marks the transition of a race from the lowest cultural stage, commonly called savagery, to the first step of civilisation. Thus Egypt, India and Mesopotamia are considered as the centres of civilisation 4000 years old. Modern archaeological researches in Egypt proved the existence of an immature civilisation during the pre-dynastic era (3500 years B. C). The Nile valley, being rich and fertile, was one of the first places of settlement for the nomadic man in the pre-historic ages. The regular flooding of the Nile might have been the first natural phenomenon that had drawn the attention of the pre-historic man to the seasons and methods of agriculture. The first regular and systematic cultivation and control of the Nile water to further agriculture, is recorded in the ancient Egyptian history some 3000 years

ago. Implements such as axes, sickles and ploughs were abundant in the ancient Egyptian tombs, beside potteries full of wheat, barley, lettuce, oil and flax cloth.

According to the written ancient history, the Nile valley was cultivated according to what is now known as basin irrigation system. This may be summarised as follows: the Nile water coming in the flood season is let into successive chains of basins along the river side that are separated by strong ridges of earth, while the basins themselves are separated from the Nile by the strong embankments, and the water is left to stand over the land surface for about two to three months after which it is let back into the river leaving very thick sediments, rich and fertile, on the surface of which the seeds are sown.

Until the beginning of the last century, this system of agriculture was the only system all over the valley, with the exception of very few and limited areas, close to the river, that were cultivated by lifting water with the "*shaoudufs*" or "*sakias*" all round the year.

But at the time of Mohammed Ali, the head of the present dynasty, a great evolution

took place in the system of agriculture and irrigation. Mohammed Ali was an ambitious ruler and he wished to increase and lift up both the social and economic condition of the people. Cotton growing was one of his dreams, and he introduced it into this country after executing a scheme of canal system and after building a dam to raise water to the land level in the base of the delta where the river branched. His energy endeavoured converting considerable areas of the Nile delta to perennially irrigated lands but his efforts were not always successful. The dam he built could not resist the water pressure except to a rather low level, so the scheme did not achieve its object entirely. But this experiment left a deep impression upon the minds of the succeeding rulers; some international engineers and experts were called to Egypt and the different schemes that were proposed by them were critically examined and executed. A period of prosperity and expansion of summer irrigation followed to all possible limits until five-sixths of the Nile valley were converted to a perennial irrigation system. Huge reservoirs that could hold over 8,000 million tons of the Nile water each were built, and an almost unique system of

canals was worked up to pass the reserved waters to every acre of the valley,

This evolution in irrigation led to a similar evolution in the methods used in cultivation. A great deal of new crops were added to what was existing in the country such as sugar-cane and maize and soon there was a comparatively huge expansion in the areas cultivated for fruits and vegetables.

An increase in the cultivated area went naturally side by side with an increasing prosperity and population. The population of Egypt in the time of Mohammed Ali was less than three millions, whereas it reached seventeen millions in 1937, that is, the increase was almost five fold in nearly a hundred years. But the average individual wealth, though slightly better than what it was, is still very low because of the thick population as there are 566 persons per square kilometer or 1460 per square mile.

This thick population lowered the wages of the farmer so much that it actually retarded the application of mechanical agriculture because it was economically cheaper to employ manual workers. Most of the tillage, mulching, sowing of seeds and irrigation are still done manually.

No progress was achieved in such agricultural operations ; actually the hoes, ploughs and sickles of to-day are very near to those used by the ancient Egyptians. The low wages and thick population created a low state of social standard amongst the rural people. Most of them are illiterate, poor and physically weak beings. The average income of a farmer that earns his living through his manual work only, is not more than four pounds a year, a small sum that hardly keeps him existing. Although there is no real starvation, because of the very low prices of the preliminary needs of life, yet the people are under-fed and very susceptible to several diseases as they have low resistance. Improvement in this present state of the people is now the most important duty of the Government. Supplying the villages with fresh water, building hospitals and making education compulsory are amongst the numerous measures that are undertaken by the Government as part of their programme.

A brief survey of the conditions of the climate and soil of Egypt may help the reader to form an idea of this country. Egypt is rather an arid spot having an area of about 400,000 square miles of desert with a strip of fertile

land on both sides of the Nile about 6 miles wide on the average, but much wider about the delta. The area of this fertile land is less than 12,000 square miles i. e. 3% of the area of Egypt only, and it is all cultivated. Most of the country is in the temperate zone as it stretches from latitude 21° to latitude 32° north of the equator. It may be considered hot except the far northern part of the delta which is affected by the Mediterranean Sea. Its soils are geologically recent and they are practically all alluvial soils. The rain and other watering agents break off little particles from the granite rocks of the Ethiopean plateau, and the flooding waters of the Nile in August, September and October carry these fragments and settle them on the surface of the valley at a rate of one millimeter a year. Thus the soil of Egypt is supposed to be one of the most fertile lands of the world.

But this fertility of the land was and still is exhausted by :—1) the repeated growings of the crops at a rate of two crops a year at least 2) the naturally poor content of nitrogen, 3) the rise of the subsoil water level caused by water logging as a result to excessive irrigation with the deficiency of drainage system.

The repeated growing of crops, some of them are very exhausting to the soil, namely cotton and sugar-cane, results a continuous loss in the elements of the soil, as the harvest and its remains are practically removed away from the soil either by exporting them or by burning them as fuel. By this method the elements taken from the soil do not come back to it—such elements as phosphorus and potash.

The cereals that are grown consume mainly the little nitrogen in the soil while the other elements they have taken, return mostly to the land in the form of animal and organic manures. So these losses of the soil elements must be replaced, and they are replaced by chemical manures imported from abroad, and Egypt imports hundreds of thousands of tons yearly to retain the fertility of its lands.

But the water logging of the soil is actually the real and serious harm that threatens the fertility of the soil. The subsoil water level has risen in the last fifty years, and is still rising, from four metres below the surface of the land to one and a half metres, in some considerable area of middle Egypt, while in the delta it is raised in some places to nearer

distances, but in the south the rise is not as dangerous. The rise of the water in the soil is a result of the defficient drainage system with an excess of irrigation water. The ordinary unintellectual farmer thinks wrongly that the more water he gives to the crop the more yield he has, and as he suffers no trouble or pays no expenses to let the water flood his land, he applies it at every possible chance in spite of the tight system of water distribution.

Unfortunately the goverment, until late, was directing all its efforts to increase the reserved waters to expand the cultivated area, taking no or slight cosideration to the problem of the drainage system and its deficiency. Lately, serious efforts were made, namely the deepening of main and secondary drains, and plans to pump up the logged water and using it for irrigation again after mixing it with fresh Nile water.

But all these measures to retain the fertlity of the lands are only to keep what is there, but considering the continuous increase of population and the need of increasing the national wealth, new schemes must be done and new fields for work must be opened. The

future of Egypt as a totally and solely agricultural country is rather dark. Fortunately it is found that Egypt has got raw minerals and petroleum in its haggerred and weather beaten deserts—iron, manganese, phosphates, gold, nickel and copper are amongst its minerals. Petroleum fields and sources of producing electric power from the numerous water falls in dams and reservoirs are looked upon as equal to the richest mines of coal.

These industrial wealth is promising a new period of prosperity in the history of Egypt.

I can see Egypt in the near future an agricultural and industrial country—the high chimneys blackening the cloudless sky, where factories work producing iron near Asswan, the huge turbines rotating under the twenty metres high water falls of the dam and the electric power produced illuminating the sad darkness of the villages of Upper Egypt.

I can see a clear picture of the agricultural industries preparing canned food from the land products, tomatoes, peas and beans. I can see instead of a single spinning and weaving of cotton factory, scores of them in the delta of the Nile where the climate is ideal for such process.

I can see the dairy industry flourishing to its best with the milk of our wonderful selected buffaloes, each yeilding ten thousand pounds of milk a year. I can see our coasts full of fishing fleets in the Mediterranean and Red Seas, bringing to the country and the factories thousands and thousands of tons of the best fish.

At last I can see Egypt, in the near future, prosperous, rich, and self-supplying country with its people all educated, intellectual, and well-off.

CRIME IN EGYPT

By MOHAMED EL BABLY BEY, Inspector of Crimes, Egypt.

The subject of crime is so tremendously vast that it is practically impossible to endeavour to deal at any length with more than one aspect of it. I have selected a branch or rather a sub-branch which, besides being a most important and inviting topic, is at the same time the most characteristic of Egyptian crime, namely RURAL MURDER.

I will treat my subject under the following headings, *firstly*—the *Extent*, or how many rural murders are committed; *secondly*—the *Origin and Cause* or why they are committed; *thirdly*—the *means* or how murder is done.

The Extent : A village murder has become an every day occurrence, so common a fact that it has long ceased to be a bit of really sensational news either in the press or among the villagers. While a murder, say in England, even be it in the remotest part, still enjoys a privileged place on the front page of most London dailies, enhanced by all sorts of

conspicuous head lines photographs, a murder in an Egyptian village, unless of course it has some particularly interesting feature, hardly captures the interest of the casual reader who might perhaps thrill more to a really spicy bit of curious news, such as, say, a cat with double tail or a fish that winks. The same is with most of the villagers who might, I am afraid, thrill more to the sight of the police force with its wonderful array of cars, beautiful horses, shining swords and polished saddles than the murders which are its *raison de otre*.

If we consult our crime statistics, which show a fairly steady average through the last seven or eight years, we arrive at the following conclusions :—

1st. That murder, especially murder for *vengeance* is the dominating factor in Egyptian crime as a whole.

2nd, That the bulk of it is RURAL.

For the purpose of making this clear, I have prepared a chart which illustrated that :—

a. 74% of the total volume of crime is for *vengeance* (sometimes even thefts are known to have been committed out of pure vengeance.) (In England 1. 4%)

b. 80% of total volume of rural murders is for vengeance (the remaining 18% for material gains, 2% for immoral purpose.)

c. 89% of murder is *rural* (murder is meant to cover most cases of manslaughter, all cases of infanticide)

We know further from statistics that :—

(i) 70% of *murder* is premeditated of which 67% is committed by night, 61% is committed in the open.

(ii) 70% of murder is committed with firearms.

As to proportion to population :—

224 crimes are committed for every one million inhabitants (In England only five murders including attempt, threat & conspiracy to murder)

In proportion to time we have approximately :—

One crime an hour.

One murder in every three hours (in England one murder in three days.) , °

I have also prepared another chart, which, besides confirming the above results, shows two other important features :—

(1) That murder shows such a steady preponderance that it determines the whole

trend of crime. As you will see, the total crime figure has, with a very few exceptions, been following faithfully the rises and falls in the murder figure, through the long period of 40 years.

(2) That just after the last world war, crime with murder in its wake, had taken a sudden and huge leap upwards, soaring to level almost double the former and in spite of fluctuations, from year to year has stuck to the new average, never to go back. Various reasons have been given for this, which I will try to explain after. We must not forget that the above figures refer to *crimes* proper, supposed to be our most serious offences, and which in a broad sense may compare with *indictable* offences in England. They do not include misdemeanours.

Causes: We now come to the causes. How has murder come to be so prevalent among the Egyptian peasantry? Statistics show that the dominating factor in Egyptian crime is passion or emotion rather than cupidity. Emotional crimes are more prevalent in the rural areas than in the big cities. But this does not mean that lack of civilization is a cause of crime. Some authors contend that even

total lack of civilisation has never been by itself a source of crime, I quote W. D. Morrison :—

“I have lived,” says Mr. Russell Wallace, “with communities of savages in South America and in the East who have no laws or law courts, but the public opinion of the village are freely expressed. Each man scrupulously respects the rights of his fellows and infraction of these rights rarely or never takes place.” Mr. Herbert Spencer also quoted innumerable instances of the kindness, mildness, honesty, and respect for person and property of uncivilised peoples. M. de-Quaterfages, in summing up the ethical characteristics of the various races of mankind, comes to the conclusion that from a moral point of view the white man is hardly any better than the black. Civilisation so far has unfortunately generated almost as many vices as virtues, and he is a bold man who will say that its growth has diminished the amount of crime.”

Why then, does the Fellah so often resort to such a cruel and sanguinary means for avenging himself? Is it because he is what some scientists used to call a criminal type or a born criminal? Certainly not. The Egyptian Fellah is on the contrary, a most

peaceful, law-abiding, adaptable, pleasant and humourous fellow. He is very pious and he knows that his religion condemns crime. Besides, the old Italian theory about the existence of a born criminal predestined to crime, merely on account of heredity, that show themselves in peculiar bodily signs, has long been proved to be a fallacy, or, as Sir Evelyn Ruggles Brise calls it, a superstition. There has been a lot of nonsense about such untoward stigma as low foreheads, bushy eyebrows, protruding ears and the like. I personally believe and you can see for yourselves why, my personal views on the matter may be biased—that if somebody were allowed to review a parade of those living within the walls of a convict prison, all-clad in prison uniform, in order to select those who respond to the above peculiarities, it is not very unlikely that the first batch he would pick up may include the prison commissioner himself.

The Fellah's craze for vengeance is originally based on nothing but the ancient tradition of romance and chivalry, handed down from generation to generation by the Bedwins since the Arab conquest, and this tradition has a fascinating appeal to what may be called bellicose or

pernicious instinct which is usually more pronounced in the male. Whereas in a woman the outstanding instinct is the parental or motherly one, the correspondingly prominent instinct in a man is not the fatherly but the combative one. While a little doll appeals most to a girl, a horse or a war weapon catches the fancy of the little boy. I still remember the ambulant dealer of sugar-toys who used to go about in the streets of our village calling at his wares, "a horse for the boy, a doll for the girl." He must have been a born psychologist.

For several centuries, ignorance with its attending attributes had helped to prepare the ground for the Bedwin tradition of *Thar* or blood revenge to secure a deeply rooted hold on the mind of the Fellah who used to believe in his vow for revenge almost as firmly and as devotedly as he did in his religious creed.

The Fellah believed and still believes it is manly to take vengeance with his own hands; it is cowardly to complain to others, above all, to the government; it is even heroic, almost patriotic to avenge the assailed family honour. That is why he does not feel ashamed to be accused or even convicted

of murder, sometimes he even proudly admits it, that is why he is so often acclaimed by his fellows when he comes back from prison, that is why so many murders are hushed up by the victim or victim's relations, who mean to retaliate, that is why so many cases are left in the dark for lack of witnesses, who are reluctant to testify, not so much on account of intimidation, as out of sympathy with the man who has so gallantly and so manfully proved his worth, by washing his grievance in the blood of his enemy.

The Arabs who have long been renowned for their prowess and bravery, for their horsemanship and gallantry, are so proud of their tradition that they have created a legend about their ancient knights in the form of a great bulk of Romantic or *Hamasi* literature sung and recited in verse or prose, in praise of their daring deeds. When they came over to Egypt their tradition of *Thar* (meaning retaliation by taking life for life) spread like wild fire among the enthusiastic villagers who copied it to the letter with all its commandments among which are family solidarity, patience, plotting and complete reticence. Here is a

typical quotation, given by E. W. Lane more than a century ago :—

God assist thee to take your blood-revenge
And the tents of *Hilal* to desolate
But keep closely secret what I have told thee.
Be mindful to no one this tale to relate
Thine uncle might grieve, so 'tis fit that,
with patience,
In hope of attaining thy wish, thou
should'st wait.

The Fellaheen responded readily to the sacred call of *Thar*. They have even been known to excel their Bedwin ancestors. A Fellah has been known to wait for 10 or 20 years before accomplishing his vengeance during which period, as a sign of grief and shame he used to go about bare-headed, bare-footed, shabbily dressed, seldom washing his face, often declining condolences till his *Thar* was satisfied.

In fact the spell of the *Thar* used to hunt him almost throughout his lifetime, being constantly fed and bred. As an infant he grew to receive his teaching of the *Thar* in fiery language from the lips of his own mother in much the same way as his ancestors. As a small boy he used to listen to a recitation of

the legend or thrill to a sort of ambulant entertainment, relatively modern, called the "WONDER BOX" where imaginary portraits of the heroes, such as *Abu Zaid*, *Elzir Salem* and *Antar* were displayed before his fascinated little eyes, much enlarged and clam in brilliant attire, to the accompaniment of the man's musical narration. As a youthful bride-groom, he always loved to reproduce the same pictures on the cascade of his whitewashed house, or to have them painted in bright colours on the wooden wedding chests, that figure among the bride's trousseau, where *Abu-Zaid* who is by the way of very dark tint, is portrayed as a magnificent knight with a gigantic mustache more like a suspension-bridge, holding a sword twice as big as the house. As a full grown man, he still loves to sit on the *Kahaw* to listen with ardour to the *Shaer's* narration of the exploits of the heroes of old, of how they used to await their chance of revenge with inexhaustible patience how they spread no trouble, no sacrifice, no trick or disguise to ensnare their victim, and how the whole family or tribe of an un-avenged victim was held in utter shame and disgrace by the whole neighbourhood till the *Thar* thirst was quenched.

But in spite of all that has been said, the Fellah is not a honour-less criminal. As Sir Robert Anderson has put it, "A man who kills his personal enemy excites no dread in the breast of strangers." No sooner is his obsession lifted than is he only too happy to settle back to his peaceful quiet and contented life, with a clear conscience of having performed a sacred duty. A Fellah, who may admit proudly his guilt of murder for *Thar* or family honour, would feel very indignant if in the course of an enquiry so much as a mere hint was raised against him, that he was a thief or a cheat. He is nothing but a conscientious honest avenger. It is really strange how the respective outlooks of a murderer and a burglar may diverge. While a murder may despise a burglar, the latter might sniff with disgust at a fellow who is fool enough to raise knife.

I have ranged questions of family honour side by side with the *Thar*. The Fellah, more especially that of Upper Egypt is indeed very susceptible to such a motive. According to the rules of chivalry he is the sole and undisputed protector of members of the family especially the females. He is not to tolerate

the faintest shadow of an insult to his honour in this respect even though it may cost him his life. The slightest suspicion as to the conduct of a female member of the family entails death. There are no half measures. A girl's sin is her sealed doom, and she knows it. The news once reached a *Saidi* watchman that his sister living far away, had taken up a very disreputable occupation. He took the first train; he found her and stabbed her to death; then he stood on her corpse brandishing his dagger and acclaiming himself as a patriot and true Egyptian.

There are other motives for vengeance besides the *Thar* and family honour, which though less important are none the less numerous :—

Rivalry about the post of the *Umdah* or *Shaikh*, quarrels about irrigation or cultivation, tresspass and other grievances that are usually grouped under the heading *Daghain*. But the *Fellah* has been known to resort to murder or manslaughter for far less serious causes, sometimes so insignificant that it would seem incredible that they could have formed grounds even for a heated argument. Numerous instances could be quoted to

show that a man was shot simply because he let his goat wander into his neighbour's field, or had his very small debt not paid etc, and all this, not always spontaneously, or in a fit of rage, but after cool and deliberate reflection.

And why? I think the proper explanation lies in the fact that the Fellah is apt, through his mental seclusion, to lose his sense of proportion, perspective and judgment. Having often no other worry than that little grievance of his, he shuts his mind about it, spends hours, days, perhaps months pondering and brooding over it, thinks and re-thinks of it while he sees it growing larger and larger till it reaches colossal dimensions. He thinks, he has been bothered, nay, offended, insulted, humiliated and ridiculed. His self-respect is in danger, his dignity is challenged, his honour as a man is at stake. He must save his honour as a real man should. Before leaving this point let me assure you that the Fellah is already well on the road to reform. The Ministry of Social Affairs, which has a special department for the improvement of the Fellah's lot, hand in hand with the other Ministries especially the Ministries of the Interior, Health and Education, is working very hard indeed to make a better citizen out of him, a fact

which has started to bear fruit and make itself felt in the field of rural crime.

I must add a word about rural murder for material motives which constitutes a substantial share though relatively a small one. A murder is often committed concurrently with a robbery on the highway, or by an heir to hasten a succession. But the most common type is the act of the professional killer, who, though hired to kill for vengeance, looks upon the murder as a business transaction.

Means :—The practice of hiring a killer, *Kera* as it is commonly called, is becoming more and more prevalent, even in cases of *Thar* or family honour. It has, in fact, gained ground at such a tremendous pace that it is sometimes taken for granted even by the victim or victim's kin who in case of the identity of the culprit not being discovered, may accuse the enemy of not having hired somebody else to kill.

On the face of it, it may seem strange that a Fellah, in avenging his lost kin or his blemished honour should entrust a stranger with the job contrary to tradition. But in reality, it is not so much out of fear as out of the earnest desire to get entire satisfaction by making a

complete success of the job. For, not only is the gangster a much better shot, he also possesses a better weapon, draws a carefully studied plan, prepares an *alibi* for his employer, corrupts the watchmen and drives away witnesses who either cannot identify him if a stranger, or else know him too well to be willing to give testimony at the risk of their own life. Whenever he is caught he is sure to get the best legal advice. Not only that, he has more than one trick up in his sleeve to baffle the police with which I am going to deal presently. He often does something which a non-professional murderer never does, namely, he casts a look at the scene before running away to make sure that he has left no incriminating trace. Now let me first give you a rough picture of the killer.

He is usually one of the Bedwins, known to be a very good marksman and excellent horseman. He is usually a Suspect or *Mashbooh*, that is, a man who is more dangerous than a released convict, because not being under police supervision, he is quite free to travel by day or by night whenever he pleases. He is well aware of all his constitutional rights of freedom of person and inviolability of domicile and he has taken good care to see that they are not violated. He is

necessarily of a muscular physique or of an imposing bodily structure, on the contrary his body may be of quite diminutive proportions, though always agile and wiry ; but certainly he is an excellent shot and consummate horseman, with very keen eyes, and often with big mustaches which are considered as one of the relics of ancient chivalry. More than twenty years ago, I used to know, not intimately, of course, a killer, called *Matarawi*, whose mere name was sufficient to send a shiver down the spine of even the strongest man in the *Behara* Province, though he looked to me more like a henpecked husband.

Some of these killers are quite rich, with a long retinue of followers ; some are known to levy rates or ransoms on landowners, notables, even on bus companies, which should be duly and discreetly paid. They usually exact their fares according to a sort of tariff. Fees for murder are raised in case of more careful work ; 'such and such a *Shaki* charges £10 for a complete or extra fine murder, where the victim is shot dead with no chance of giving testimony or *Mantak* ; and £5 for not so careful a shot. And they have their own idea of gallantry too. A killer who was said to have been softened

by the stirring account of his client's misery and poverty, patted him on the back saying, "Don't worry, old chap, I will do it free of charge, just for *the love of Allah*."

They usually use the following method: they pay a visit to the victim's village, study his ways and habits, examine the scene, then draw an elaborate plan, sometimes even they stage a rehearsal, or register so to speak an *alibi*, by reporting with perfect timing a mock quarrel to a police-outpost far away.

One of their favourite tricks affords the only plausible explanation of a strange phenomenon shown by statistics, which would otherwise remain inexplicable, namely, that wherever killers abound, there is little or no murder, while there are plenty of successful murders where there are a very few killers or none at all. The secret lies in the practice they usually follow of killing their victims away from their native village, by enticing him to some place where both victim and killer will be strangers, and where there is a ten to one chance that the enquiry will be very short and summary, usually ending in a complete blackout.

Another ingenious trick, which is an improvement on the former, consists of doing the

killing on the boundary line linking two villages, acquainted as they are with the way the rural police sometimes handles the enquiry.

In a criminal matter they know from experience that whenever the jurisdiction was a matter of controversy, an animated discussion was very likely to ensue between the neighbouring authorities and much valuable time was lost in taking measurements and consulting maps, for the purpose of disclaiming competence. In one case, a *Shaikh-el-Balad* was seen by the victim's relatives to lift the corpse and throw it over to the other side of a small brooklet forming the boundary line between two districts. A big scuffle started, followed by an enquiry on the question of jurisdiction, while the corpse itself was left unnoticed. The killers used to take full advantage of this unfortunate practice which, I am glad to add, is rapidly dying out. There is a place somewhere in Lower Egypt where the boundaries of three different provinces and five districts meet, which used at one time to be a killer's paradise. Fortunately the number of these killers has been greatly reduced of late, as a result of the military measures taken by deporting them into an internment camp for the duration

of the War—a measure which accounts for the recent fall in the figure of murders.

Weapons: As to the weapons used in murder, by far the most dangerous and most widely used is the firearm. There is quite a variety of other weapons, (the *Turia*, the *Balta*, the *dagger*), and there is also arsenic that is occasionally used. But the firearm especially the 12 or 16 bore short-gun, the pistol or "*Fard*" if single-barrelled or "*Goze*" if double-barrelled, always gets the lion's share rarely less than 70%. The "*Makroothah*" or off-gun is quite handy, being long enough to afford good aim, while short enough to disappear under the Fellah's "*Gallabaiya*" or gown.

There is hardly a single peasant whether, criminal or not, who does not keep at least one pistol or gun, very carefully hidden and very jealously guarded. The annual bag of approximately 9,000 firearms seized by the police, forms only a small percentage of the actual number smuggled. It is almost a miracle how the Fellaheen manages to hide his firearms and pick them up again in a few minutes, while the police spends hours in a vain search to find them out. I recall a case where a fight with firearms started between two neighbouring villages and

where scores of shots were fired. After a fruitless search by the police, the fight was resumed furiously with the same weapons. In another fusillade, though the police search lasted for hours, the police only bagged an old sword and one short-gun that proved to have been long in disuse.

There is a good reason why the Fellah uses firearms. He can shoot while ambushed, thus avoiding the risk of coming into contact with the victim or of being recognised. The main drawback, namely, the sound of the detonation, has been neutralised by a widespread custom of firing wild shots in the open throughout the night, presumably to scare away thieves or wild beasts. This practice commonly known as "*Iyar-el-Malaka*" has caused the villagers to pay little heed to shots fired by night. I once asked a *Gaffir* (whose beat was close to the corpse of a murdered man); why he did not go to see what had happened. He said, he thought it was a "*Malaka*" shot because it was not followed by a scream or a groan.

SURVIVAL OF PHARAONIC CULTURE IN MODERN LIFE OF EGYPT

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How far has the Islamic culture been influenced by the local traditions and customs in Egypt? To answer this question we must notice that when Moslems conquered Egypt, the Islamic culture in the sense in which we understand the word now-a-days, consisted in nothing more than some religious concepts affecting a Moslem's attitude towards the world and worldly conduct. The Quran and the Traditions (Hadith and Apostolic sayings and acts of the Prophet) included within them nearly all the precepts and rules of law and conduct. These precepts being religious were bound to be strictly personal unless they were intended to protect the newly established religion or public order and security. Accordingly the original natives of the country were left free to carry on their religious and daily life according to their old traditions. Some of these popular traditions especially those relating to inter-social

duties as in the case of funerals and festivals, gradually infiltrated into the habits of the new-comers. Again masses of the original population gradually became converted Moslems. Converts, although changing their belief, did not thereby readily change their usual habits of living, and many of their superstitions went on with them throughout time and space.

As for example the festival of "*Sham-el-Nasim*"; it has continued, nay, has become common to all its inhabitants as a part of their life. The "*Khamasim Day*" (the fifteenth day of the monsoon carrying sand thereby heralding the end of the fine weather) is hailed by the ordinary Egyptians by hanging the palm leaves on the door. They put onions under their cushions over night. This is the effect of some belief in their mysterious protective power against illness ascribed to certain insects which abound after the "*Khamasim*", such as flees. Observing that group of festivals, families go out to public gardens where they eat onions, salted fish, soaked lettuce and salted lupines. Attached to "*Sham-el-Nasim*" is "*Sabt-el-Nur*", the Saturday preceding "*Sham-el-Nasim*" with the attached

habit of anointing the eye-lashes and lids with a substance called "*Kohl*" i.e. collyrium. These customs persist upto the present day although they are dying out as a result of progress. On these occasions the authorities find it expedient to make concessions to general public belief as is clearly shown on the occasion of "*Goabar-ul-Bahr*", the rise of the Nile flood to a certain height. There was an ancient Egyptian custom of throwing a young lady called the "Nile Bride," as an offering to the God of the Nile. The Nile became angry if he did not receive the offering due to him and the would not rise ; there would be no flood and consequently no agriculture would be possible ; terrible consequences would follow in the shape of famine and ruin. This story was told to Calif Omar by his lieutenant, 'Amr, in Egypt, where upon Omar sent him order to stop that cruel practice with a message to the Nile, in which he said, "Oh Nile ! if your water come from God, let it come ; if not, we have no need for you." The bride was never afterwards sacrificed, but notwithstanding, the Nile rose regularly. It appears that the public belief was so strong in favour of the tradition that the ceremonials and offerings have

continued and still continue down to our time with this modification that a holy wooden bride is offered instead of a living one.

On other occasions the authorities would suffer certain proceedings connected with funerals which are not in conformity with the strict precepts of Islam. Women dye their faces and hands with blue indigo, they chant beating their cheeks on the rythm of funeral cries ; and follow the dead to the grave. Now-a-days lady mourners are carried on donkies or on carts drawn by horses. The authorities issued from time to time instructions to stop these proceedings but the relatives of the dead do not follow these instructions. Another ceremony connected with the grave is the custom of sending bread, cakes, dates, sugarcane behind or in front of the coffin upto the grave in order to be distributed amongst the poor. This is certainly a relic of the ancient custom of providing the dead with bread and loaf as is already known through the ancient excavation.

The posture of the farmer whether sitting or working in the field and the implements of agriculture used by small farmers have not altered. One has only to compare the symbolic alter denoting a man in the hieroglyphic

language with a peasant sitting in front of his door in the village with his knee bent up, sometimes holding a stick upright as if to get up, to detect the striking semblance between the symbolic and real picture. In arts, especially in architecture, Islam has benefitted no doubt by the local style which are represented by the old churches and tombs and sometimes by private houses. But its capacity to swallow and fully digest the matter inoculated until it became its own, is well manifested by the fact that it originated a style of its own, the "Arab Style" which has been largely copied and developed by the Europeans during the Gothic period. Goethe described the "Gothic Style" of architecture as a "Saracen flower that blossomed in the West."

In certain branches of administration, specially in collection and keeping of books of revenue, the Moslems at first relied on the experience of native experts. The Copts upto the present day occupy the posts of *Shroffs* (tax collectors) and follow the ancient established rules of calculation. All these influences are however superficial and have not substantially affected the basic ideas of Islamic culture. On the contrary, it is Islam that has, through the

spreading and generalising of its language, has entirely coloured the whole social fabric of the people. One can judge how far reaching the influence of Islam has been when one notices that an ordinary Egyptian cannot express his feelings or do his business except through the Arabic language, that language being the instrument of his learning and science, as well as of all his social intercourse.

AL-AZHAR

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The University of Al-Azhar is a living instance of the intellectual activities of the Muslims of the middle ages. It has contributed to a large extent to spread knowledge along the Mediterranean countries. Al-Azhar has remained the largest seat of learning in those regions influencing the cultural, social, intellectual and political affairs of those countries. It is the scholars and Ulamas of Al-Azhar who became the pioneers of the *Renaissance* movement in Europe. The methods of Al-Azhar were adopted carefully by the Christian leaders of thought throughout Europe. Even in modern times the influence of Al-Azhar on the fundamental ideas of the famous Universities like Oxford, Cambridge and Sorbonne may be traced in general. These Universities' were built up round religious missions and still the names of the principal administrators are Rectors, Deans which testify to their religious association. Even the Vatican followed the method of Al-Azhar in its details of work.

Al-Azhar was founded in 970 A.D. by a Fatemid general called Gawhar known as a Sicilian erroneously. He was a free slave of Al-Mowiz billah, the first Khalifa of the Fatemid dynasty. It was Gawhar who made a new fortified city on the north-east of the old city of *Fustat*, the first capital of the Saracens in the land of the Pharaons ; to the east lay the military city of *Al-Katai* of the Tulun dynasty. Al-Azhar was intended to be a Cathedral Mosque of worship on the lines of the Fatemid faith. But in course of time it assumed the shape of a great Muslim University during the reign of Al-Aziz billah, son of Al-Mowiz billah. The idea of a University was chalked out by Yuqub ibn Qillis, who was an influential courtier of Al-Aziz billah. He came from a Jewish stock and was converted into Islam. The Khalifa endorsed his views and offered him state support. Through this institution, his intention was to propagate the principles of the Fatemid theology throughout the country and to create 'a strong opinion in favour of the Fatemid Khilafat. Formerly there was a *Mad-rassa* at Fustat which pleaded the cause of the *Sunni* faith and which challenged the bonafides of the Fatemid invaders. So Al-Azhar started as

a rival of the *Sunni* faith and it created a group of scholars who supported the Fatemid cause. Thus it had a dual role—firstly to create a school of thought favourable to Fatemid theology and secondly to serve as a balance in favour of the new State. As a result of rivalry between the school of Al-Azhar and that of Al-Fustat, the Muslims of Egypt were divided into two cultural citadels. For a long time, both the schools continued together and out of their controversy came many scholars and authors who wrote in defence of their respective creeds and they are some of the best writers of Islamic literatures.

To start with, Al-Azhar used to announce lectures by the Grand Shaikh (*Dai-ul-Dua*) and the people who attended the discourses were paid by the State ; and the Grand Shaikh used to receive a fee from the State at the rate of two and a half *dihram* per head. Thus Al-Azhar received public attention and popularity, while the school of Al-Fustat went into insignificance. The state support which Al-Azhar gained at that time has continued for the last thousand years inspite of the vicissitudes of the political fortunes of Egypt.

With the advent of Salehuddin al Ayubi to

the throne of Egypt Al-Azhar became the stronghold of *Sunni* faith. He utilised the professors of Al-Azhar to create a feeling against the crusaders from the West. It must be said to the credit of the Ulama of Al-Azhar that they contributed in no small measure to the enlistment of public support which led to the victory of the Crescent against the Cross. Saleh-uddin recruited into Al-Azhar eminent Muslim scholars from all parts of the Muslim world and the system which they introduced in Al-Azhar continued till 1924. In 1924, Shaikh Muhammed Mustafa Al-Maraghi, inspite of the strongest opposition of the old group, was able to introduce changes in the methods according to the needs of the age, and it seems that Al-Azhar is again going to take the lead in the intellectual *renaissance* of the Middle East once more.

CURRICULUM.

The University of Al-Azhar has today 17,000 scholars on its register at different stages of the different branches. They come not only from Egypt but from all parts of the Muslim world. It is now run on two lines :—

- (1) Old system of exclusive learning, and
- (2) New system of eclectic learning.

The old system includes mere theology based on :—

- (a) *Quran* (word of God)
- (b) *Hadith* (Traditions of Muham-
mad)
- (c) *Fiqh* (Islamic Jurisprudence)
- (d) *Usul* (Principles of Muslim Law)
- (e) *Monteq* (Logic)
- (f) *Hikmat* (Science of theology)
- (g) Rudimentary Arithmetic
- (h) Elementary Geography
- (i) Reading and writing Arabic

Study of Arabic with its complicated grammar, etymology, syntax and prosody took more than 12 years. No foreign language was included in the curriculum under the old system.

LESSONS

Lessons were imparted in the sanctuary where there were no chairs, benches and desks of any kind. Students used to squat on mats on the ground in front of the teacher on both sides and in front. Some students used to sit on their heels with their back against the columns of the sanctuary on the floor in summer and on wooden seats in winter. The stu-

dents paid no fee for their lessons. Rather they used to get some daily bread allowance (*Garaya*); the poorer students sometimes got extra allowances from the *Waqf* (endowments) from the rich. Public deemed it an act of merit to make bequests in favour of the *Taleb-ul-Ilm*—seekers after knowledge.

RESIDENCE.

Barracks were constructed all around the mosque for the residence of the students who came from different parts of the Muslim world. Egyptian students were not allowed to reside in attached barracks. Foreigners were provided with lodging in buildings arranged by the department of *Waqf*. There are many such *Rowaq* (apartments) used by the students of various nationalities. It is very interesting to note that Morocco, Tunis, Algeria, Tripoli, Abyssinia, Nubia, Syria, Turkey, Persia, Russia, Iraq, Hejaj and Yemen, Java, China, India and even Japan have their *Rowaqs* attached to Al-Azhar. Turkish and European Muslim students have their special *Rowaq* called *Takia Muhammad Bey*.

The students both in the old and new sections have to commit to memory the Holy Quran as a

compulsory affair; the Muslim world is indebted to Al-Azhar for this service; the Misri tune is indeed sweet.

CERTIFICATE OF AL-AZHAR

Al-Azhar grants two kinds of certificates under the old scheme:—

(i) *Al-Ahlia* (the lower standard), and

(ii) *Al Alemia* (the higher standard)—both for the foreigners and native students. Though the contents of the certificates for foreigners and Arabic-speaking students are the same, yet the standard required from a foreign student is much lower than what is expected from the native. Most of the students who come from non-Arab countries like India, China, Japan, Java, Persia, Turkey and Russia are granted token certificates which have no academic value amongst scholars; in foreign lands too much importance was attached to a certificate from Al-Azhar and formerly students devoted 10 to 15 years or even more in pursuit of certificates from Al-Azhar; but in 1944 a circular was issued limiting the duration of stay of students.

(2) New Scheme:—Since 1924 radical changes in the light of modern needs have been

introduced by Shaikh Mustafa Al Maraghi under the patronage of late King Fowad I. Now they have Boards of Studies, Committee of Syllabus, and Examination Boards under the guidance of the Cabinet of the Grand *Ulama* (*Hyat Kebar al Ulama.*) Missions of students from Al-Azhar were sent to Germany, France, England, America and Japan. These Ulamas, after they came back from their missions, introduced new schemes of study and researches, though not without strong opposition. Modern Al-Azhar follows a graded system of education—elementary, secondary and higher, including researches on the model of the French system. Primary schools in the country sides, secondary and high schools in big towns and governorates and Faculties in the centre have been established on the lines of the Government Education Department; but it is managed by its own people and Government cannot interfere in its administration. Thus Al-Azhar has become a ministry of education with the Governmental Ministry. It is within the Government, yet outside the immediate control of the Government. The teachers are appointed by the Governing Body of Al-Azhar though paid according to Government scale. The funds for

the Al-Azhar come from the endowments and deficits are met from Government revenues. His Majesty the King is the patron and the highest certificates are signed by the King himself, while those of the Royal Universities are signed by the Minister of Education.

PRIMARY STAGE

The primary section follows the direct method system ; tables, benches, chairs, black boards are used. Palm leaves and date leaves have been thrown out. Teachers are regularly paid, pensions and grades in salary have been introduced. Examination, both oral and written, are there ; records are kept. Even the primary students have the dignity of calling themselves *Al-Azhari*. The old dress of *Galabaiya* (gown), *Kashmiri* (waist band) and *Amama* (Turban) for students and Shaikhs are no longer compulsory.

SECONDARY STAGE

The curricula under modern system in the high school and secondary standard include the subjects under old system but they have been completely overhauled, subjects remaining the same, the text having been revised, added to,

subtracted from, according to the time and standard. Foreign languages such as French, German, English, Turkish and Persian have also been included. Scientific section has occupied careful attention of Al-Azhar authorities. Laboratories on latest model from Germany have been set up in high schools.

HIGHER STAGE

As for higher education, Al-Azhar has established three Faculties with various sections :—

- (1) Faculty of Theology (*Kuliyat usul al Din*)
- (2) Faculty of Muslim Jurisprudence (*Kuliyat al Shariyat al Islamia*), and
- (3) Faculty of Arabic language (*Kuliyat al Logat al Arabia*)

Entrance to higher education course in Al-Azhar presupposes a high standard. A foreigner must have sufficient knowledge of Arabic before he is allowed to join. Listener students (*Al Sameyeen*) are held in great esteem though they do not go in for any regular course of examination.

(1) Faculty of Theology :—the curricula includes—

- (i) History of Islam,
- (ii) Philosophy (general),

- (iii) Psychology (social),
- (iv) Muslim Philosophy,
- (v) Modern Arabic literature,
- (vi) Literary criticism,
- (vii) Islamic literature, and
- (viii) History of Islamic literature

besides traditional studies.

The terms of undergraduate classes extend over four years.

The post-graduate studies are divided into two categories:

- (a) Specialisation in profession (*Takhasus al-Mihnah*), taking 2 years.
- (b) Specialisation in matter (*Takhasus al-Maddah*), taking 3 years.

The first comprises a comparative study of religion, ethics, history, psychology and modern interpretation of Quran and Hadith ; and in the second the subjects are divided into two branches.

- (i) History in different aspects, and
- (ii) Philosophy in different aspects.

Each student of Post-graduate section is always attached to a professor after he has passed through his oral and written tests for a year at least, after which he is given his Doctorate known a *Darajat al Ostazia*.

Faculty of Muslim Jurisprudence includes

- (i) Personal law (*Al Ahwal al Shaksiya*),
- (ii) Muslim Jurisprudence in general (*Al Fiqh al Islami*),
- (iii) Muslim Law (*Al Haquq al Islamiah*),
- (iv) Comparative study of (a) Jewish Law, (b) Roman Law, (c) French Law, (d) English Law,
- (v) Intentional Law (*Al qawanin al Dawliah*),
- (vi) Commercial Law (*Al quwanin al Tegara*), and
- (vii) Law of procedure (*Al Mudawalat*) besides Traditional studies.

The time of study, the method of instructions and the system of examination, both oral and written, are the same in all sections.

Faculty of Arabic Literature :—The syllabus is primarily based on study of Arabic language and literature, pre-Islamic and Islamic according to time, place and personality. It includes :—

- (i) Arabic Literature,
- (ii) History of Arabic literature,

- (iii) Philology of Arabic language,
- (iv) General Characteristics of Scientific languages, and
- (v) Elements of Phonetics and inflections at different stages, besides traditional studies.

The students of the Post-graduate sections who carry on Research on professional lines (*Takhasus al Mihnah*) prepare themselves for two kinds of work—(i) for teaching work in educational institutions and clerical work in Government offices, and (ii) another group is trained for public preaching of religion and culture of Islam under department of *Al-Wa'az-wal Ershad*. This department is run under the direct management of Al-Azhar authority and it has a great hold on the masses of Egypt. This is a very important department which is utilised by the King in times of emergency and it is a very delicate machinery which is very carefully handled.

It will be a mistake if we think that Al-Azhar has always devoted its activities to mere theological pursuits in olden times. In fact almost all the movements of new thoughts in Egypt have come through the sanctuary of Al-Azhar and most of the pioneers of the national move-

ments of Egypt have been inspired by the Shaikhs and Ulamas of Al-Azhar. In the nineteenth century the influence of Jamal-uddin Al-Afghani, a Shaikh of Al-Azhar, almost created a sensation in more than half a dozen European capitals. He inspired national movements amongst the Muslims of Egypt, Turkey, Persia, Afghanistan and also India. His banishment was a natural corollary to his political activities. It was he who inspired the real patriots and reformers like Shaikh Muhammad Abdu, Rashid Riza and Saad Zaghlul Pasha whose services to the cause of Islam and to the cause of Egypt in particular, cannot be too highly estimated. Of the living personalities of Egypt, today, many come from the sanctuary of Al-Azhar. Mustafa Abdul Raziq and Dr. Taha Husain and Muhammad Mustafa Al Maraghi are all products of Al-Azhar. We are looking forward to the day when once more Al-Azhar will purge off the weeds that have crept into Islamic life and society and they will lead Islam to its desired goal and restore Islam to its world role.

THE FOWADI UNIVERSITY OF CAIRO

DR. HASAN IBRAHIM HASAN, Ph, D., D. Litt (Lond.)
Professor of History, Cairo University.

The University Education goes back to the middle ages when the Fatemids in 969-1970 A.D. during the reign of Caliph Al-Muizz built Azhar mosque where they propagated the Shi'ite doctrines to which they belonged. But soon after this, Al-Azhar came under auspices of Yaqub Ibn Qillis, minister of the Fatemid Calif Al-Aziz, and the mosque was changed into a University. Henceforth this new University became the centre of Islamic religion and culture.

Under Muhammad Ali, the founder of the present ruling dynasty, educational missions were sent to Europe in general and to France in particular. There were established higher schools of Medicine, of Engineering, of Law and Dar-al-Ulum (a Higher Training College.) Although these schools have done much service in educational spheres, yet there was a great need for adoption of modern European education. In 1908 A. D. the first Egyptian University was established.



DR. ALI IBRAHIM PASHA
Rector, Cairo University.

It was a national institute directed by Ahmed Fowad who became the Sultan of Egypt in 1922 and to whom is attributed the progress which the University made in spreading the higher culture in this country. It consisted, in the first instance, of the Faculties of Arts, Law, Science and Medicine. Some eminent professors from Europe were amongst the members of its teaching staff and its students followed courses for the *Lisance* and the *Doctrates*.

The students flocked in swarms to attend courses of study in this University and they were of two kinds:—the “*Muntasibun*” (Registered) i. e. those who held the secondary educational certificates or its equivalent, and the “*Mustameyan*” (the Listeners) i. e. those who did not possess the required certificates or those who could not attend the courses regularly. Fees charged were nominal.

This National University depended on the help of the Ministry of Public Instruction, and on the Ministry of Public *Waqf* (endowments), and on the revenue of the lands bestowed by the late princess Fatima, daughter of Khedive Ismail Pasha. This daughter of the Khedive had also offered her jewellery and precious

stones which were sold for very high prices; the interest of this sum was used in maintaining the University ; besides subscription in the shape of cash, lands and properties were also made by rich Egyptians.

But the great European War of 1914-18 affected considerably the energy of this National University and its financial resources. A strong desire was expressed by the enlightened Egyptians to establish a State University which might answer the needs of the country and meet the increasing demands of its youth for knowledge. As a consequence of this the old National University and especially the Faculty of Arts became the nucleus of the State University but it reserved its old name. Some of the higher schools were affiliated to the new University which consisted of four faculties. Besides, a big library became a part of the University. Courses of studies were prescribed for the students with its various faculties. It was located in the Jafaran Place in the southern suburbs of Cairo with the exception of Faculty of Medicine which remained together with the *Kasr-il-Aini*. A hospital was attached to it in its present site. But the other three faculties moved in 1929, to the new

buildings erected in the Orman Gardens in Gizeh quarter about five miles from the centre of the city.

Again in 1935, some other higher schools were affiliated to the new state University which became known as Faculties of Agriculture, Engineering, Commerce and Veterinary (it was a part of school of medicine at the start). Hence Fowad I University consisted of eight Faculties, of Arts, Law, Science, Commerce, Agriculture, Engineering, Medicine and Veterinary. All these Faculties may be seen in the Orman Gardens today except those of Medicine and Science. In this site stands the University Library which contains more than half a million volumes, the University Stadium, erected in an area of 28 acres and the buildings of the University Administration with its Hall of Ceremonies which may accomodate 4500 persons under its gigantic dome. You may hear the big clock of the University chanting every minute the movement of the fleeting time. As a result of the growth of the number of the University Faculties and number of students, more buildings have been added to each Faculty to meet the demand of expansion.

In 1937, the old name, "*Al-Gameya-al-Misria*"

by which it had been known since 1908, has been changed into "*Al-Gameya-Fowad-ul-Awal*" in memory of the late king Fowad I to whom was due the establishment of the old Egyptian University and its progress on the modern lines.

Inspite of the fact that the Fowad I University is a very modern Institution, it has now become one of the biggest Universities of the world, which attracts scholars from the different parts of the Arab world and from outside countries like China, Java, Sudan, Abyssinia and Morocco. Different degrees are conferred by this University, such as B.A., B.Sc.,c. B. Com. L.L.B, M.A., M.Sc.,c. M. Com., and M. Sc., c. in Surgery, and M. D., D. Litt. and Ph. D.

It may be mentioned here that this University does not discriminate in appointing Professors and Lecturers from outside irrespective of nationality and religion, true to the ideals of Islam. This University invited eminent men from England, Germany, France, Italy, Austria, America, Russia, Czecho-Slovakia, Switzerland and India. To name a few, we have in our staff at present, foreigners like Professor

Creswell in Moslem architecture, Professor Monte in Philosophy, Professor Guishard in French, Professor Evers in Physics, Professor M. L. Roy Choudhury in the department of Oriental Studies.

Let me now give an outline of each Faculty as it stands at present.

The Faculty of Arts is considered to be the Faculty of General Culture ; it consists of five branches : (a) branch of Arabic and Oriental Culture, (b) branch of Philosophy, (c) branch of Geography, (d) branch of History including four sections (Ancient, Mediaeval European, Islamic and Modern), and (e) branch of European Language with three sub-sections, (i) of English, (ii) of French and (iii) of Classics. There are also four other Institutes under the Arts Faculty which are open to scholars who hold *license* and degrees, namely, the Institute of Egyptology, the Institute of Moslem Architecture, the Institute of Oriental Languages and the Institute of Journalism. The duration of study is for three years in each branch except in Journalism which is for two years.

In the Faculty of Law, time required for a degree is four years, after which a student may pursue his studies

for the LL. D. degree in the following branches,—Political Economy, Muslim Law, General Law and Private Law.

If a student obtains a diploma in any of the two branches he is allowed to prepare for his doctorate. There are other higher Institutes in this Faculty which prepare students not for the doctorate but for diplomas in one of the branches of Law, e. g. the Institute of Finance, which is open to the students of Commerce, Law and Arts having Political Economy as a subject in a previous examination. Amongst these Institutes mention must be made of Institute of Economics and of Criminal Law and the Police Cadets Training Institute.

FACULTY OF SCIENCE

It contains the following sections :—Pure Mathematics, Applied Mathematics, Physics, Chemistry, Botany, Zoology, Entomology and Astronomy. It confers the degrees B.Sc. c. (general) and B.Sc. c. (special), M.Sc. c., Ph. D. and D.Sc. c.

FACULTY OF AGRICULTURE

It has seven sections : Entomology, Agricultural Botany, Agricultural Chemistry (with

Soil Chemistry, Nutrition Chemistry), Dairy and Food Technique, Animal Breeding and Genetics, Agricultural Bacteriology, (with Agricultural Economics, Field Crops and Land Reclamation), Horticulture (with Fruit growing, Vegetable growing and Garden planning). This Faculty confers degrees B.Sc. c., M.Sc. c. and Ph. D. (Agr.)

FACULTY OF ENGINEERING

It has the following sections :—Civil Engineering, Architecture, Mechanical Engineering, Electrical Engineering, Industrial Chemistry and Mining. This faculty confers B. Sc. c. (Engineering) ; the course is for four years preceded by a preparatory course. M. Sc. c. (Engineering) takes two years after B. Sc. c. ; Ph.D. (Engineering) two years after M. Sc. c. or three years after B. Sc. c.

FACULTY OF COMMENCE

It contains the following sections :—Auditing, Accountacy, Administration, Mercantile Law and Administration, Purè Economics and Political Science. It confers degrees B. Com., M. Com.,

(two years after B.Sc. c.), D.Com., (three years after M.Com.)

THE FACULTY OF MEDICINE

It contains the following :—The School of Medicine, Hygiene and Tropical Medicine, School of Dentistry, School of Pharmacology, School of Nurses, (including Massage and Health Inspection), To this Faculty are attached the Kasr-el-Aini Hospital, King Fowad I Hospital and Children's Hospital. It confers the degrees of M. D. (Medicine and Surgery), M. Sc. c. (in Surgery) and M.D. and other diplomas in various branches of Medicine.

A student must take five years' course for B.Sc. c. (in Vet.) degree and must pursue a course of study for M.Sc. c. (Vet.) after B.Sc. c. for two years and for M.D.Sc. (further two years).

Its Organisation

It is administered by a Rector who is like a Vice-Chancellor, appointed by a Royal Decree through the Ministry and is supervised by a

Council called *Majlis Idarat Gama* (Administrative Council). It is composed of (1) the Rector who acts as the Chairman or the Minister of Education when he is present, (2) the Deans of different Faculties, (3) the Under-Secretaries of State for Finance and Education, and (4) four Egyptians with long experience of higher studies. This Council passes resolutions in matters relating to the budget and promotions of the teaching staff and does other administrative matters. The Academic Council is composed of the above members and of two professors from each Faculty. This Council prescribes syllabuses, considers proposals for establishment of new chairs, confers degrees, diplomas, certificates, lays down the conditions of admission and decides questions of disciplinary measures, fees, stipends, scholarships and other things relating to teaching in the University.

Each Faculty is administered by a council of its own called Faculty Council which is presided over by the Dean who is elected from amongst the full professors and is appointed by the Minister of Education for three years. The members of this Council are the professors and assistant professors, and it proposes syllabuses

for study. Each Faculty has its own Vice-Dean.

The University of Fowad I commonly known as the Cairo University is comparatively a young institution, but its contribution to the growth of the intellectual development of Egypt and the neighbouring Arab countries has been unique.*

***Present Staff in the University (May, 1945)**

| Faculty | Students | Foreign Students | Teachers. |
|-------------|--------------|---------------------|-----------|
| | Boys & Girls | | |
| Arts | 975+293 | 123 | 107 |
| Law | 1299+ 31 | 73 | 44 |
| Commerce | 1369+ 2 | 21 | 90 |
| Science | 624+ 50 | 12 | 119 |
| Engineering | 1570+ — | — | 178 |
| Medicine | 1121+ 66 | 44 | 266 |
| Veterinary | 168+ — | — | 25 |
| Agriculture | 1102+ — | 35 | 116 |



DR. HASAN IBRAHIM HASAN
Dean, Faculty of Arts, Cairo University.

THE NEED OF EGYPT FOR MEN OF SCIENCE

DR. MUSTAFA MUSHARAFA, D.Sc.
Dean of the Faculty of Science, Cairo University.

We should remember that the Scientific movement which started in the last century declined and is now almost disappearing. So the link between the past and present is enfeebled; the present movement of Science in Egypt is a new start of this century. Study of pure science goes back to twenty years only; but in applied science, such as, Agriculture and Engineering, although schools existed previously, research did not begin until the schools of Agriculture and Engineering were joined to the University. There are, of course, researches carried on by the Ministries of Agriculture and of Public Health, but they are not connected with the University research and that is why their influence is limited.

Undoubtedly the true measure for a country's progress is the number of specialists in different branches of science, and according to this standard we stand much below the average, where we should not be contented to stand.

In Nov. 1939, a Royal Decree was issued for starting a department of research in memory of late King Fowad I, in recognition of his patronage to science and scientific research, and I hope this would be carried out soon. By these means alone we could apply scientific research to our industrial and agricultural needs. Specially there are really vital points that should be studied locally according to our special conditions. I do not exaggerate if I say that the progress of Egypt depends on the study of these vital points thoroughly and scientifically.

We could not define all the conditions and qualifications that should be present in our students for scientific research abroad. We must remember that all branches of scientific research can not be undertaken in Egypt in various degree courses. Again there are branches of research which are not represented at all by the specialists in Egypt. I believe in these circumstances, we should send students abroad to fill in, the gap immediately after his B. Sc. c. or *license*. And this is not degrading for us because in modern science that are so many branches and sub-branches that many universities have to co-operate by sending out specialists to start new

branches as is done between the universities of Europe and America, exchanging professors and research workers.

To trace the lines of the future development of Egyptian intellectuals, specially those who receive scientific education, we should base ourselves on what we have actually at present. The future is based on the present and knowledge is the only guide in the long run. Amongst the 480 students of science who finished their courses in 1943, not more than 45 found employment in societies like Misr Shell, Vaenam Salt and Soda, Cotton Gining factories and other important industries; and others accepted technical jobs. If the project that was inaugurated in Nov. 39, ordering the creation of an Institute for Scientific and Industrial Research, were carried out, our young scientists would have had new fields for their activities and would have given interesting results. Our Faculty grants diplomas to about 100 students every year. This is nothing compared to the real need of the country. We should say using a scholastic expression that we are at *Zero* compared with results we should attain—that is to say, we are at the starting point and this feeling of insufficiency exists more

or less in many advanced countries in varying degrees. A country cannot develop except by the expansion of her intellectual faculties.

It is only by narrow nationalism or by so-called patriotic dignity that you say, we should not send students abroad to U. S. A. or to Europe to acquire the technical or the scientific knowledge that is not imparted here. This would be unseemly sensitiveness if Great Britain, or U. S. A. refuse facilities to other countries of the world, sending missions of students to study sciences that are not sufficiently developed in their home countries. This is only an aspect of international intellectual co-operation for building up a world-wide human science. We shall send our students to all countries of the world, East or West ; meanwhile researches within the limits of our walls are to be well-organised in a scientific manner.

In a general manner. I think our scientific studies should be divided into two great categories, one of them comprehending the intellectuals who pursue abstract researches which demand a particular trend of mind and the power of abstraction ; the other comprising those who pursue practical researches in industrial subjects like Nylon, Insecticide D. D. T. or in

various kinds of private business. For these, a different quality of mind should predominate. There is a group of students who find sensitive response to immediate and material values. Another group allows themselves to find applications to revolutionising principles previously established in science. All the same there must exist a close relation and absolute collaboration between these two branches. We should not in any way encourage the one and neglect the other.

I would advise the youngmen of Egypt—without forcing them which is harmful in the intellectual domain—to turn towards scientific knowledge which would open new careers to them and after that to acquire what they like. If you would admit a test of intelligence as suggested by the French psychologist Binet, a scientific diploma would be an excellent certificate of mental capacity.

FINE ARTS AND ITS SCHOOL IN CAIRO

Dr. A. M. HEKEL, D. P. L. G. (PARIS)

Director of School of Fine Arts, Cairo.

Fine Arts are the special nourishment which the soul hungers for as much as the body does for food and comfort. It is an inspiration which the artist feels with his sensitiveness and to whose loftiness he soars up with his imagination. He lifts up humanity above material considerations and directs the way of Truth, Good, and Beauty. Therefore fine arts were always, and are still up to this day, the light of life and its warmth and the impulse of existence in man. This spiritual power shall always remain with its supreme influence over life and for ever. Fine arts are the fountain of spiritual joy and the watering of life ; they increase our sense of beauty ; their way to our hearts is through our sensitiveness ; imagination is at the back of all creative arts whether they are purely inspired or merely copied from nature.

The arts of literature, drama and dancing produce beautiful representations before us, whereas the arts of singing and music move our feeling through our auditory senses. The arts of sculpture, painting and architecture move

us from palpable and visual impressions, and they awaken our aesthetic emotions through voluntary imagination and evoked images. By all these different pleasurable feelings, our life is refreshed and re-animated after the hard strife of material life; our life is rendered lighter enabling us to bear the burdens of our daily toil. Life is full of sorrow but arts make it full of joy.

Fine arts are divided into two main sections:—poetry and music. The auditory arts affect us through our ears and through rythms, whereas architecture, sculpture and painting are arts of form taken out of various materials and beautiful objects, and by this way, they address themselves to the eye. Architecture alone of all the arts serves the utilitarian object as well as sculpture; it is the result of free creation. Its real source is the original imaginative inventiveness, whereas in the arts of sculpture, imagination is guided by the models of nature. Human civilisation is a continuous mental revolution whose criterions are arts. This is why the history of arts is considered as a history of human evolution. The progress of arts in every nation is the right criterion of its civilisation and nobility of its character.

Egypt, the cradle of ancient arts, passed through different phases of civilisations whose continuity was never broken. She flourished and developed under various extraneous civilising influences but never lost the Egyptian stamp. And she always stamped other civilisations by her own casts. The Pharaonic civilisation left forms and legacies in various arts which testify to our past grandeur. This was followed by the Greek and Roman civilisations which influenced Egyptian arts but they too were stamped by the peculiar Egyptian types. Then followed various religions which in their turn were influenced by the Egyptian stamp which could be seen in the remains of various arts left by various religions and which are different from similar remains in sister countries.

After that followed a long period of decadence ending with the modern revival begun by Muhammed Ali. A great impulse was given at the beginning of this century by the attention paid to fine arts when His Highness Yusuf Kamal invited the schools of Fine Arts for the study of drawing, sculpture, architecture and decoration. History will commemorate his munificence for the artistic revival in Egypt.

Not being contented with starting the school, he sent some promising students abroad with a mission for completion of their artistic culture. The first to go to Paris with such a mission was Mokhtar, the great sculptor, in 1911, and he was followed by a large number of talented Egyptian artists whose impulse today we feel in the artistic life of our country.

His Highness did his best to encourage the students, not sparing his time, his comforts, or his money. He continued to maintain the school by his private munificence up to the year 1927 when the Ministry of Public Instruction took up its management and brought it up to its present high position. His Highness continued his patronage of fine arts in this country by giving a yearly donation to be spent on missions to Europe.

Thus began the new artistic revival in Egypt and the Government started many other schools of art and helped a number of institutions in forming groups and divisions for the study of different arts. He took part and materially encouraged holding of exhibitions and distribution of prizes, so that Egyptians felt anew the savour of arts. This influence showed itself in our lives, and in our

homes which always contain some beautiful pictures and curios as parts of decoration. They took care to furnish their homes beautifully and hear music which was not very common long ago.

There is no harm that this artistic progress goes very slowly, for we are only at the beginning of the new movement. But they are steps which, we hope, will be well directed with continuous endeavour towards the beauty that we attempt to represent, the truth that we intend to elucidate and the goodness that we attempt to spread. We shall carry our culture to its highest level, raise our character to the height of nobility, bring our heart to its original purity and elevate our soul to the domain of serenity. And we hope to see our art and with it our life noble, pure and perfect.

CONTRIBUTION OF EGYPT TO ISLAMIC CULTURE.

(THE EDITOR)

The rich delta of the Nile, the land of the Pharaohs, the home of the mummies, the repository of the Greek learning, the battleground of the Christian sects, the nursery of supply to the Eastern Roman Empire, passed to the Muslim hands in 642 A.D. without any resistance, and has since remained in Muslim hands. Though the ruling dynasties have changed, yet they were all Muslims, be they Arabs, or Turks, or Mamluks, or Ayyubids, or Circassians, except for 3 years when she was under the French occupation. Egypt lies at the centre of the Muslim world. She had once served as the melting pot of the Eastern and Western ideas and cultures during the Greco-Roman days. During the medieval period she became the receptacle of the Islamic movements, connecting Islam from Spain in the West to India in the East. Certainly Egypt could have done much more than she has actually done in interpreting Islam to the outside world which she wants to-day, as Dr. Ali Ibrahim Pasha, the Rector of the Fowad I University, told me.

But modern Egypt did not or could not, as it was not in her blood and tradition, propagate new ideas to the world outside. Egyptian blood is a mixture, her culture is synthetic, her religion is eclectic and her geographical position is at a junction. In spite of the virility of Islam, Egypt could not fully utilise the opportunity which Nature gave her for propagation of Islam outside. She could have done it if she had not had a variety of cultural legacies to her credit. It is a fact that Egypt, being on the path way of Europe, interprets more of the West to the East, less of the East to the West.

Yet she can boast of some spectacular contributions to Islamic culture, the first and foremost being the Al-Azhar University. The *Shaikh-ul-Azhar* commands no small influence in maintaining the orthodox traditions of religion and supplying many missing links in the political structures of the Islamic state from age to age. The Shaikhs who went out of Al-Azhar were the silent ambassadors of Islamic orthodoxy for about a thousand years to all the Muslim countries of the world from the Sudan to Syria, from Morocco to China. When Damascus and Baghdad were ruined by the Turks, when the Byzantine empire was

Turkifying Islam, it was Al-Azhar that kept up the standard of Islam and maintained its legacy. No king in Egypt could rule without the support of the Shaikhs of Al-Azhar. Even a strong man like Mohammad Ali had to adjust his strong government to suit the sentiments of the scholars of Al-Azhar though he was no friend to them. Al-Azhar has the worst of her existence to-day when the Fowad University of Cairo and the Farukh University of Alexandria are being patronised by the state, not openly at the expense of Al-Azhar, yet tacitly without its own knowledge. A great contribution of the Shaikhs of Al-Azhar was the transformation of the language of the people of the whole of Egypt. These Shaikhs not only helped the Islamisation of the country but the whole vehicle of expression of thoughts was changed into Arabic through their efforts. The adoption of the language of the scripture of Islam as the medium of expression led to the transformation of the outlook of the common folk. Even those Copts, who did not change their religion, adopted the language of the Muslim conquerors. The Copts use Muslim names such as Muhammad, Makram or Ali ; they utter the

name of *Allah* in place of God ; they use *Tarbush* ; they read the *Quran* and follow Muslim customs and festivals without reserve. In fact, more than the swords of the conqueror, the pen and propaganda of the *Azharites* helped the conversion of the souls of the children of Egypt. In Persia, the languages of the conquerors and the conquered remained different though the script became one, as was in Turkey. India was the only country ruled by the Muslims where the script of Arabia could not be inflicted. Had the Muslims compelled the people of Iran or Hindustan to adopt Arabic, Islamisation of both the Muslim and their non-Muslim subjects might have been more thorough. In other words, the culture of Islam might have been injected into the souls of the people with Muslim literature. In Egypt though the Copts retain their Christian religion and some old traditions, their sentiments are for all practical purposes Muslim in culture. Similar are the cases of Syria and Lebanon where the Maronites and Syrian Christians use their own language nowhere except in their liturgy, and it has been supplanted by Islamic characters. It is impossible to distinguish between a non-Muslim Egyptian or a Muslim Egyptian from their daily

life, from their conversation, from their dress or from their names, thanks to the zeal of the *Azharite Ulama*.

The state also helped this process of Arabicisation of the language of the land. The Copts who were appointed to the offices of revenue and collection were asked to keep their books in Arabic and they had to learn Arabic as a matter of necessity and as a means of livelihood ; the Copts kept their accounts some-how for about 400 years in their own language, but after that no trace of it has been found. From the common peasant to the highest dignitary of the state, within 100 years of the conquest of Egypt, every body completely changed his language. The process was so complete that the Mamluk Turks, even when they conquered the country, could not substitute Turkish in place of Arabic, because the ordinary work of the state at the distant centres had to be done by the Shaikhs of Al-Azhar who would never give up Arabic. Dr. Abdul Wahhab Azzam told me that an attempt was made previously to invent an Egyptian Arabic but it was vehemently opposed because it differed from the language of the Quran. In the legislature at the present time there

is a proposal to replace the Arabic character by Roman letters as the Turks have done, but it is most unlikely that it will be done.

The court panegyrists wrote their *Dewans* in Arabic and we have seen large numbers of them still existing. The most celebrated amongst them is the *Dewan* of Baha al-Din Zuhayar of the Ayyubid period (d. 1258). Ibn al-Hajib (d. 1248 A.D.) wrote his famous grammar *Al-Kafiya* which is the most widely used book on the subject in all parts of the Muslim world. *Al-Damamini* (1362-1424 A. D.) was a great writer of prosody. *Al-Zabidi* (d. 1791) compiled a dictionary *Taj al-Arus*. But the most celebrated of the whole group was *Jalal al-Din al-Suyuti* (1445-1505 A.D.) who had touched almost every branch of human knowledge and science. Brockelmann has noticed in his famous *Dictionary of Arabic literature* no less than 333 treatises and this list is by no means exhaustive. There is no other scholar in the whole of Islamic domain who has made a larger contribution than this son of Egypt. There are other scholars of Egypt who have devoted themselves to various other branches of study. *Al-Damiri* wrote on animals (*Hayat al-Haywan*), *Ibn Sayyad al-Nas* on biography of

Muhammad, Al-Khafaji was a great philologist and verse-maker. The modern scholars of Egypt have made a very noteworthy contribution to the Arabic language by giving it a vigorous style. In the domain of critical literary prose, contribution of Egypt to the modern Islamic culture is unique. In this connection the name of Dr. Taha Hussain deserves special mention. A blind scholar trained in orthodox Al-Azhar, he survived the theological trammel of traditions ; he introduced a new style and brought the Islamic knowledge in a line with Greek intellectualism of olden days and French softness of modern times. Amongst others, names of Hefni Nassif, Haikal, Ahmad Amin, Fikri Abaza, Mahamud Azmi, Manfaluti and Aqqad cannot but be mentioned. For the development of children's mind, the library of Kamal Kilani has its distinct contribution. The Egyptian Academy started by the late King Fowad I is doing a great service in Arabicising new conceptions and foreign words, using and incorporating them into the orbit of the Arabic language.

The archaic and stilted Arabic is no longer the vehicle of the theological thoughts but it is a living language which has a wealth of sound and technique that can be used for any kind of

expression in any branch of human thought. The composition of dramas in Arabic poetry and prose in is a distinct contribution of the modern Egyptian genius Shawqi. It has chosen themes from Qays and Laila, from Antara the pre-Islamic hero, from the conquest of Cambysis, from the romance of Antony and Cleopetra and from the life of Mamluk Ali Beg. They are liberal enough to draw themes from non-Muslims and non-Arabic subjects as has been done by Hafiz Ibrahim when he typified the glory of Egypt in the Pyramids. They have moved beyond Muslim Egypt.

Most important contribution of the Egyptian Muslims is their historical writings. Some of them may be mentioned :—

(1) Al-Kindi. (d. 961 A.D.) Kitab al-Wulat wa Kitab al-Quzat (Book of Governors and Judges), a work which may be used as authority until the period of the author.

(2) Ibn Abd al-Hakam. (d. 871 A. D.) Futuh Misr wal-Maghrib dealing with the conquest of Egypt and Morocco.

(3) Al-Musabbhi (976-1029 A.D.). Akhbar Misr wa-fadailha, a voluminous history of Egypt of which only the fortieth volume survives.

(4) Al-Mammati (d. 1209). Quwanin al-

Dawawin gives a detailed account of the regulations of the state finances in the reign of Saladin.

(5) Al-Maqrizi (1364-1442 A.D.). *Al-Mawaiz wal-i-tibar fi dhikr al-Khitat wal-athar*, a very famous work on the geography and history of Egypt. His *Itti-az al-Hunafa* is one of the original sources of the Islamic history of the Fatemids. His *Al Suluk li-Maarifat al-Muluk*, History of the Ayyubids and Mamluks, is monumental. His Biographical Encyclopaedia of the Egyptians (*Al-Muqaffa*) was planned in 80 volumes ; he completed only 16 volumes. He wrote many other authoritative books on history, geography and numismatics.

(6) Ibn-Taghribirdi (1411-69 A. D.), a pupil of Al-Maqrizi. He wrote several historical works, the most important being *Al-Najum al-Zahira*, a history of Egypt from the Arab conquest to 1453 A.D.

(7) Ibn Duqmaq (1350-1406 A. D.) He completed *Nazhat al-Anam*, History of Egypt ; only a part survives.

(8) Ibn al-Furat. (b. 1334) His *Tarikh al-Duwal wal-Muluk*, a chronicle of Islam, contains history of Islam from 10th to 14th century planned backwards.

(9) Ibn Iyas (1448-1524 A. D.) wrote *Bada'i al-Zuhur*, a history of Egypt, and *Marj-al-Zuhur*, a universal history.

(10) Al-Suyuti wrote *Husn al-Muhadara fi-Akhbar Misr*. It is a local history but is an excellent book of reference.

(11) Al-Jabarti. His *Ajaib al Athar*, though a work on history is a great classical work in Arabic literature. The work created so much sensation amongst the orthodox section that they had him murdered in the streets of Cairo in 1822 A. D.

(12) Ali Pasha Mubarak (1823) continued the work of Maqrizi, *Al-Mawaiz wal-i-tibar* under the name of *Al-Khitat al-Jadida*. It was completed in 20 volumes in 1888 A. D.

Of the present living historians mention may be made of Dr. Ahmad Amin, Dr. Shafiq Garbal and Dr. Hasan Ibrahim Hasan. Dr. Abdul Wahhab Azzam's translation of *Shah Namah* of Firdousi into Arabic is a voluminous work of great patience and scholarship.

There is no denying the fact that Islam is pre-eminently an ethical religion. It prescribes a code of life based on belief in certain dogmas and performances of certain rituals. As time wore on, Islam had to base its mystic conceptions

consciously or unconsciously on the metaphysical abstractions of the Greeks in Syria, Indo-Iranian conceptions in Iran, and Greco-Roman thoughts in Egypt which were partly responsible for the growth of Sufism. Prof. A. J. Arberry believes that "early Muslims were profoundly influenced by the example of the Christian monks and anchorites living in the deserts of Egypt and Sinai, and it is at best feasible that the rise of the ascetic movements in Islam during the seventh and eighth centuries may have been largely inspired by contact with such men". One of the greatest mystics of Islam, Dhun-nun al-Misri (b. 860) lived in Egypt and his tomb is in Gizeh near the Pyramid. Ibn al-Farid, the great mystical poet in Arabic literature, hailed from Cairo (b. 1181) and still his tomb stands in all its glory on the Muquttam hills overlooking the city of Cairo. He has been profusely quoted by the Islamic poets from age to age. Al-Busiri (b. 1213) has been immortalised by his Qasidat al-Burda (the Ode to the Mantle) in which he had composed a panegyric on Muhammad which has been commented upon by no less than 12 important commentators. Ibn Wafa, the great Sufi poet, was born in Cairo in 1357 A.D. and so was as

Sharawi in 1492 A. D.. The founder of the great Shadhaliya Order, Ata Allah al-Shadhili, though a Moroccan by birth, spent all his life in Egypt; he found his inspiration here and left his mortal remains in Egypt in 1258 A.D. Even to-day the Order of Jalal al-Din Rumi, the Maulvias continues its esoteric dances and music in the way of God with the same zeal and enthusiasm as they do in Damascus.

An Arab never changes in Arabia; but outside he can accommodate others. The percentage of Arab blood in Egypt may be counted in decimals. The Egyptian Arab feels pride in the religion of Arabia. In modern times Egypt has assumed the prime position in the Islamic world. In defence of traditions of Islamic culture, Sk. Muhammad Abduh has used his forensic talents in his Risalah. After him the work has been carried on through the Al-Manar by his disciples like Sk. Rashid Rida, Abd al-Karim, Sayyid Wafa, Hefni Nassif, Abd al-Rahman Qarrah, Ali Abdur Razik and Mustafa al-Maraghi.

Through the newspapers like Al-Ahram and Al-Muqattam and periodicals like Al-Helal and Al-Saqafa Egypt is spreading not only the Arabic language but also the Islamic culture to the world outside.

DRAMA IN EGYPT

BY DR. ZAKI TALAIMAT

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Like all other nations of the world, the Egyptians also discovered and invented different methods for expression of their movements of life in all its phases.

Pharaonic Egypt and Religious Drama

Any student of dramatic literature is conversant with the historic play of the *Osiris* and *Seth* regarding the Kingdom of Egypt on the valley of the Nile which ultimately became the background of the religious drama of Pharaonic age. Herodotus is of opinion that religious drama of the Greeks looked up to the Pharaonic drama for its inspiration in its early stage. There is hardly any difference between the methods and forms of worship of the god *Osiris* by the Egyptian priests and the common man and the method followed by the worshippers of *Dionysos*, the god of fertility of the Greeks. Both these gods were the symbols of the vitality of Nature. This has been proved by the archaeological discoveries of the modern days. The history written by Plutarch clearly testifies to the method of

worship by the inhabitants of Egypt and his movements of body in course of his conversation with the priests of gods and goddesses.

The common Egyptian drama owes its origin to the religious drama as staged in temples. There is no denying the fact that there were actors and dramatic personages in Egypt 3,000 years back during the XVIIIth dynasty. "They travelled throughout the country exhibiting to the masses different roles of daily life which included dancing and singing." Thus the Egyptian religious drama played an important part in exhibiting the religious feelings and social affairs during the period when faith in God was prominent in their daily life. They left behind them traces of their religious life in course of those dramatic representations. But the influence of their religion was confined to temple and did not spread much beyond. Compared to the Egyptian, the Greek religious drama played a greater part in the promotion of social life amongst the masses. believe the religious traditions of the ancient Greeks did not permit them to make any representation of God in human forms. Even during the period of penetration of foreign elements into the social life of Egypt, they did not completely

divorce themselves from those religious sentiments. No doubt the Greek, Roman and Persian conquerors were lovers of secular dramas but we donot know how far these dramas affected the life of the common man.

Arabian Egypt

The religion of Islam tolerates no god, goddess or semi-god and there is no Father, Son and the Holy Ghost. Islam is straight and simple, there is no symbolism in Islam. These notions on religion were brought into Egypt when Arabia conquered her. So the Egyptians could not develop any kind of religious and symbolic drama in Egypt as did the ancient Greeks, Romans, or Indians in their countries. The medieval drama of Christian world centered round their conceptions of religion but it had no effect on Islam. Of course, the *Shias* in Persia and India developed a kind of drama based on the tragedy of *Karbala* where *Husain*, the favourite grandson of Muhammad, was killed under most tragic circumstances. In the life of the common folk of Egypt during the Arab rule, a number of Arab heroes mentioned in the epic poems, entered into Egyptian life, such as, *Abu Zaid Hilali* as well as the humours of

of *Saif ul Bazami*. Gradually these heroes and their exploits became the themes of social life of Egypt under the title of *Khail ul-Afzal* (the Shadow of Imagination) and *Al Kara Kuz*.

Modern Egypt and Arabic Drama

The eyes of Egypt opened with the advent of Napoleon in Egypt. Since the establishment of the rule of Muhammad Ali, Egypt looked to the West for guidance. The West cast a spell on the countries of the Middle East like Syria and Egypt. The Royal Opera House had already been built in the reign of *Khediv Ismail Pasha* in 1869 A. D. and it was the first of its kind in the city of Cairo. This was only open to the King, King's family, nobility and members of the Society up to the day of the opening of the Suez Canal. It was planned on European Style. This house was utilised for lectures by learned scholars on subjects of Arabic art and literature. Though it was modelled on European style, yet the *Khediv* looked up to Syria and Lebanon for his inspiration. They dramatised and published stories taken from the West and staged plays which made the Western mode of life familiar

to the common people of Egypt. Even the stories from the life of the Prophet, such as, His departure from Makkah to Madinah, were made subject matter of the show.

During this time, a theatrical party from Lebanon reached Cairo. They exhibited sketches from the story of idols from the pre-Islamic days—how they were conceived, worshipped and thrown out. These dramas were written by a Maronite priest of Lebanon. Then came another theatrical party which presented the story of *Alf O Laila O Laila*; the story was written in beautiful prose and poetry by the play-wrights who were not poets but mere composers. Yet this transformation of a popular story into a beautiful drama served as an inspiration to the organisers of the Royal Opera House of Egypt.

The proceedings of the Royal Opera House ran on pure Arabic lines; the language used was Arabic; the themes represented were taken from life of the Arabs; the social life depicted was Arabic but the tunes and rhymes of songs were Egyptian. A good musician in Egypt was more honoured than the richest of the rich. Price for a good song was almost a king's treasure. The renown of *Shaikh Abu Khalil al-Kabbani* and his pupil

Al Musmiar al-Damashqi extended far beyond the limits of the Nile for their superb music. *Shaikh Yaqub bin Refaii* (alias *Bey Abu Naddara*), an Egyptian Jew who was appointed the director of the Opera House, wrote 1032 stories and dramas of love and humour depicting the beauty of Egyptian women and their art of music. Certainly he deserved the title of "*Moliere of Egypt*." This *Abu Nadara* was the man who was responsible for the introduction of a new phase in the social life of Egypt. The old was gradually dying out and the new was coming into the social life of Egypt. The credit goes in no small measure to the dramatists ; sometimes they put the old in new forms in a manner more beautiful, more charming and more useful.

Of course, we cannot lose sight of the contribution made by the French when we discuss the growth of drama and dramatic literature of Egypt in the light of her social progress. Through translation of the French, English and Norwegian dramas the Western ideas began to filtrate into the contemporary society of Egypt. But they were stray and un-co-ordinated. Soon the Government took measures to systematise the work by appointing

a bureau of translation to undertake the work. They took up Oscar Wilde, Bernard Shaw, Moliere, Cornelle, Racine, Dumas, Ibsen and others. When these dramas were staged before the public, they changed the entire outlook of the Egyptian society. The Europeans who attended these functions were delighted to witness their dramas played in Arabic by the Egyptians.

The Egyptian artists felt the need of new dramas and plays, because Arabic literature had no drama. So they themselves, started the work of producing plays both in classical and colloquial languages. Country-people through these dramas got in touch with a world other than their own. The Western dramas were Egyptianised and the process of Egyptianisation of Western dramas still continues, specially Italian comedies of the 15th and 16th centuries. Gradually these translators began to produce original plays which far excelled their translations.

The dramatic plays were of two kinds :— (1) historical and (2) local. Up to 1919, both these forms continued. But with the political revolution of 1919, a new type appeared in Egyptian social life—consequently the Egyptian drama became national. The language of drama also changed ; plays were written also in

local Egyptian. Arabic plays in verse were composed ; honour of a pioneer goes to Ahmed Shawqi, king of the Egyptian poets. He has presented five dramas to the Arabs which fulfilling all the conditions of a good drama depicted the national life of Egyptian heroes like *Cleopetra*, *Cambyses*, *Muhammad Ali Kabir*, *Majnun Laila* and *Antar*. All imitations of this poet by subsequent play-wrights have failed to reach him up till now.

From after 1919, the local drama may be said to have reflected the social life of modern Egypt. Through these plays, the joys and sorrows of the life of a common man of Egypt have been depicted. *Muhammad Taimur* must be remembered in this connection for his *Al Makhba* (the Shelter) and *Kanabel* (Bamboo); of course, there is no denying the fact that modern Egyptian play-wrights are influenced by the visiting dramatists from Europe every year. They stage plays in the Royal Opera House, their technique is European. The European drama is mostly based on classicism, realism, and romanticism. But Egyptian drama has its basis mostly on impersonalism and symbolism. We may take for instance *Towfik al Hakim's* drama *Ahl al-Kahaf* (the Inhabitants of Caves) and

Shar Zad (a Princess); they are instances of pure symbolism. So was the drama of *Bishr Faris* named *Mufarrak al-Tariq* (Manifold ways). On a deep study it may be found that the Egyptian drama of modern days has, in some places, gone beyond the limits of Egypt and has reached international status.

Art of Acting

The Mediterranean people are famous for their dramatic sense and feeling. Moreover, many of the Egyptian artists have been trained in Europe. *Abdur Rahman Rushdi*, a Bar-at-law, was the first amongst the cultured and educated men of Egypt to enter into the field of professional drama in 1912. Soon he was followed by many educated youths. In the art of dramatic representation, men are generally better than women except *Fatema Rushdi*, *Ros al-Yusuf* and *Al Ashmahan*. In earlier periods, Jews and Christians of Syria were prominent on the stages of Egypt but now the Muslim Egyptians are coming in larger number to replace the Christians and Jews.

The cinema industry of Egypt is very poor, it is still where Europe was in the 19th century. The critical literature on drama in Egypt is still

in a very rudimentary stage. Cinema literature, its technique and colour combination are in a very unhappy state.

The first dramatic company of Egypt was styled, "The Society of Music and Musicians." This was followed by a dozen more, such as, the party of *Najib al Rihani*, *Yusuf Wahabi*, *Fatema Rushdi*, *Al al-Kazar* and other parties who work in small towns, The Society of Music and Musicians was patronised by the State. They followed forms and technique of the French Comedy House of Paris. They stage plays throughout the year.

The Government has adopted patronisation of dramatic art as a part of its activity. They want to have books written on different subjects under their own initiative. They propose to send some artists to Europe as introduction to their art. They intend to send some scholars to learn the technique from European stage.

King Faruk I is taking keen interest in the matter. A group of writers and their writings were presented to the King. He has appreciated them and has offered them presents. In fact the Muslim dramatic art has got a new life under the inspiration and patronage of the

Egyptian King. The cinema halls and dramatic stages in Egypt have become the object of pilgrimage of the Muslim lovers of art of the Middle East. A large number of producers have gone out of Egypt as ambassadors to the neighbouring countries and Egypt will ever remain the regenerator of the Islamic culture through music and drama.

MUSIC IN EGYPT

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The Egyptian music is one of the contributors to the renaissance of modern Arabian music. The Arabian music is classical based on three different branches as all eastern music is. These divisions are :—

- (1) Far Eastern including Japanese, Chinese, Indonesian and other parts of Eastern and South-Eastern Asia.
- (2) Middle Asiatic, mainly Indian.
- (3) Near Eastern including nearly all Islamic countries from Iraq to Morocco—this is Arab music in general.

They follow their individuality although all of them are eastern and each one is connected with the other in their forms. They have their differences in the combination of notations.

Arabian music has been made by the various nations that flourished in that region—Egyptian, Assyrian, Babylonian, Iranian and Greek.

There is no doubt that these are ancient and music of the ancient people are connected with religion, philosophy, astronomy and medicine. Music amongst these nations was looked upon as an instrument for clearing and purifying their mind leading them to the *right path*.

When Islam came, it preached very high ideals of social progress based on elevation of mind and soul. In the scheme of social progress music had always a place ; naturally, its progress is unchecked in the movement of civilization. Music amongst the Arabs is based on high technique and science ; it is never stagnant, nor was it ever so. Whenever they came in contact with Egyptian, Iranian or Greek culture, they borrowed from them their music and musical instruments which, of course, they Arabicised in their inimitable way, both in form and spirit. Arabian music made great progress during the period of Muslim rule when it expanded beyond imagination. Scholars both, theoretical and practical, in the art and science of music devoted their whole life and existence to its cultivation and development. The patronage of the Khalifas who enjoyed music and encouraged musicians gave them place by the side of their throne. It resulted in a race

amongst the connoisseurs of music to gain royal favour by improving music.

Arabs invented a large number of musical instruments; of them may be mentioned the "*Ektara*" (one stringed) invented in the first century A.D. by the Arabs. It was known as *Rebab*. In fact, the *Rebab* is the Arabian form of the musical instrument *Udh* of the Pharaohs of Egypt. Gradually it became double-stringed and at last multi-stringed. *Rebab* moved from Arabia to Spain with the expansion of the Arabs. Since then stringed instruments became popular in Europe. The French following the Arabs invented an instrument which was exactly of the type of *Rebab* called *Eurobella*. Gradually it spread all over Europe through the agency of the Italian musicians.

There is no doubt that modern Egyptian music is a part of Arabian music. It has been woven in two measures, one is the thread of ancient Egyptian classical music and the other Arabian which changed from time to time. New tunes have been harmonised with old sounds of the country. But it has been improved in every age and new rhythms have been added to it. The Egyptian music made so much progress that outsiders began to adopt

it. They added twenty-four tunes to the existing notations ; many new changes came in as they made advancement ; gradually new varieties and measures were also added in order to harmonise tunes from outside. The music of Egypt always kept pace with the progress of the State. When the Egyptian State began to decay, her music also declined.

With the birth of new Egypt, has come a new style of music. New rhythms, long and subtle, have come in. They have adopted music as a part of national progress. New schools of music have been started in Egypt in many centres. *Khediv Ismail* had started an Opera House as early as 1869-1871. He treated music as a part of the study of art. In 1924, was held a conference on music in Cairo and this was the first official conference on music in the Islamic world. It was attended by large number of scholars of music from the Muslim world as well as from Europe. They made certain rules for regulation and improvement of music on proper lines. Soon after, they sent a delegation to Europe to come in direct touch with the Western music. The delegation brought many new techniques from Europe. But they did not completely neg-

lect the old classical style of Arabian music. New books were written on Arabian music and song; contributions from European musical experts enriched Egyptian journals on music. Some new instruments were also introduced which helped the adoption of the Western style. Thus the science of music has become a part of the national life of Egypt. In the domain of Islam, art and culture of music has come to occupy a place of honour. It is now regarded as an essential feature of civilization. Music has been included in the general curricula of national education ; a school of music has been officially started under the name of Musical School of *Fowad al Awal*. The second important school of music is known by the name of *Mahdral Musiq al-Misrahiya*, the third is *Mahdral Ali lil Mualle-mat*. Our nation has accepted Music as a part of its existence with pleasure and with a sense of honour.

The Egyptian music has occupied a very important place in the cinema and radio stations of the Arab world. Many societies have been founded by the musicians and lovers of music in all important towns of Egypt. There are five cinema studios in Cairo already. They are being furnished with most up-to-date equip-

ments and furniture in French fashion. These studios are supplying the cinema houses all over the Arab world with their productions. Mr. Abdul Wahhab, the actor, Rihani, the comedian, and Mrs. Umme Kulsum, the musician are as popular as the breeze of the Nile in Egypt.

MODERN EGYPT

IN THE LIGHT OF THE OLD

(THE EDITOR

The respect shown to the King of Egypt by the Egyptians is unique. It is a survival of the ancient faith of Egypt. The King in ancient Egypt was looked upon as a god to whom every thing was due. Like gods, kings owned considerable territory, as such, lands were divided into god's lands, king's lands and private tenures. This classification still continues in the Egyptian Code. The proportion has only varied. The king's share is now 20 p.c. of the entire arable lands as was the proportion of Ismail Pasha in 1870 A. D. The god's lands of old can now be represented by the *Waqf* lands. They are 8·4 p.c. of entire arable lands. The Minister of *Waqfs* represents the ancient "Scribe .. who established the endowments of all the gods." The rest of the land was divided amongst the private holders, both military and civil.

The identification of divinity and kingship so common in ancient times in Egypt was

concentrated in the king, so was all service, so that the king might be beneficent to all. The idea reached such a point that all the energies of the people were dedicated to the service of the king. Whenever the name of the Pharaoh was to be mentioned, it was followed by a prayer, "May he live, be hale, and healthy." The Prophet of Islam enjoys the same privilege ; whenever his name is uttered it must be followed by : "Peace be on Him and on His descendants."

The ancient Egyptians used to build temples along with the tombs of their kings, mortuary temples as they were called. The modern Egyptians build domed tombs for their kings and attach them to a mosque. But neither of them called these temples mosques as dedicated to the kings ; only the name of God is attached to them. The ancient Egyptian dedicated the mortuary temples in the new Kingdom, specially to *Amun*, and the priests were the priests of *Amun*. The modern Egyptian does exactly the same thing ; he builds mosques near the tomb of the king and appoints learned scholars who act like priests. Though officially connected, the priest is not expected to be hereditary, yet he is hereditary as one sees in

the mosque of Ibn Tulun in Cairo, or in *Masjid ul Aksa* in Jerusalem.

The honour shown to the king of Egypt is unique in the Muslim countries. King Faruk is the symbol of all that is great and good in Egypt. Nobody dares feel, far less act, against the King. In spite of the constitution of 1924 where the king is to figure like a limited monarch, the King of Egypt still possesses much of the authority of an ancient Pharaoh as has been shown in the changes which the king made recently in formation of ministries, heedless of the limitations imposed by the constitution. The Fellah in the distant villages always looks upon the king as a monarch 'purified by God' and it is preached every Friday: "he who disobeys the king disobeys Allah." As under the ancient Egyptian feudal system, the modern kings of Egypt up to the 19th century divided the lands amongst the Beys or military chieftains (Maspero—*Journal Asiatique* No. 4, 1888).

The village government of the modern Egyptian is a survival of the ancient times. Each village has its *Umdah* (head man) who uses his authority on public opinion as recognised by the state. The "*Umdah*" really

stands between the public opinion and the central authority ; he is half official, half feudal; as an official he represents the government and as the village spokesman he maintains all the secrets of the village. Nothing can go out of the village without his knowledge.

In the social organisation some relics of the old caste guild system continue till today. Most important of them is the washerman of the dead. He is still the official embalmer of the dead ; mummification has been swept away by the new impact of modern thoughts, but the washing of the dead continues. Still today the washerman chants the ceremonial prayer for the dead and he has to perform elaborate rituals connected with burial as of old.

A. M. Hocart is of opinion that the idea of waging war in the name of *Allah* is not a new principle introduced by the followers of Muhammad, but was a survival of the custom of the ancient Egyptians who declared war in order to establish the supremacy of "*Ra*" and "*Amun*."

Hereditary character of priests is absent in Islam. But priesthood has a peculiar association with the Seminaries of *Al-Azhar* which is unlike any other theological institution in the

whole of the Musim world. Though not hereditary by birth, the priests of Muslim Egypt do come out of the manufactory of *Al-Azhar*.

Though the *Ulama* in Islam has no ordination and hierarchy, yet some of them have functions almost similar to those who do priestly work in other religions. The *Ulamas* are the authorities in law like the priests or *Ma'at*, the goddess of justice ; they teach the reading and writing for sacred rather than for day to day purposes. The *Imam* is practically the authority on social relations, though he is in the official sense merely a leader in prayers. This is exactly the system that we find in the instruction of *Amenemhet* I, the teaching of *Duawi*, the story of *Sinuhe*. The only difference is that while old Egyptian instructions were wider in scope, Muslim instructions are confined to the Quran alone. Women could be priests in ancient Egypt, but in Islam, in spite of its idea of equality between man and man, the she-man is denied the privilege of religious services, though recently the Education Ministry has appointed a lady to teach theology. Though there is no formal caste system in Islam as they have in India, yet Egypt has a kind of hereditary family

trade. The son is free to choose any work outside his father's circle, but he does not do so as a matter of course. The painter of Amun said that 'he was doing the job like seven of his ancestors.' And in the village, even today the title of the man indicates generally the traditional occupation of the family. The son of a carpenter may take to the trade of a cobbler but he is called "the *Naggar*," the Carpenter and so on ; still many old families retain their ancient family titles.

The village functionaries even today are paid in kind as in ancient times. The barber, the ferryman, the washerman or even the village recitor (*Qari*) would take from the householder his usual share in wheat or maize at each harvest. This system is a direct legacy of the old Egyptian social organisation. Even for payment of revenue, many land-lords and tenants still stick to the old system of barter of produce instead of cash. The share is divided according to the assistance the land-lord gives to the tenant in his cultivation.

Marriage relations are interesting amongst the common folk in Egypt. "Sister Marriage" was highly prized in ancient Egypt ; if a sister was not available the agnate cousins were

preferable and that too according to nearer degrees. It is significant that even today wife in common parlance is addressed as "*Ākhi*" which means sister. This is a relic of the old.

In connection with funeral, embalming, burial tomb making, the Egyptians of old were highly punctilious. Some of the ceremonies still survive today, e.g., embalming and washing by the washerman, procession of mourning, beating of the breast, colouring of the face with blue paint, the burial in family caves like tombs, 40 days' fast for the dead, killing a goat, or sheep, or a camel for satisfaction of the dead, and the chanting of customary verses. Most of the old customs continue softened by Islam but not much. *Mastaba* of the pyramid type is definitely not an Islamic or Arab style in sepulchral art.

The belief in spirits and hobgoblins continues as of old. Diseases are often ascribed to evil spirits. Village wizards are requisitioned for driving away the evil spirits—especially in case of hysterical patients. In case of epidemics the village folk keep the patient in a house and all the villagers sing charmed verses which are expected to bring higher souls to the services of man to dispossess

the evil soul of the body of the patient. Some of the early medical prescriptions of the Muslim physicians are almost the same as they have been found in ancient Egypt. A medical work by *Abu-Sahl Isa Ibn-Yahya* contains some prescriptions which are almost copies of those found in the Ebers Papyrus, and Abu-Sahl frequently refers to a treatise by *Thoth*, the old god of medical science. The magician even today, as in the old days, addresses his cure to the son of the mother and not of the father which is a survival of the matriarchal theory of the old days.

Belief in auspicious colours is the same in old and new Egypt. The favourite colour of old Egypt was blue, the colour of the sky ; the reliefs in graves were in blue, because the soul moves to the blue sky after its release from the body. So they coloured their hands and faces with blue when they accompanied the dead body. Even now the same custom is in fashion. The beads which the Egyptians use are blue, the necklet that is given to the donkey or camel is in blue, the tattoo mark on the face and hands of the child is in blue; the blue protects them from the evil eye ; the amulet is drawn in blue ink.

Saint worship—Worship of a supreme man

or super-man is a feature of a modern Egyptian Muslim though it is not permitted by strict Islam. *Urus* (annual festivals) are occasionally held on particular days and rituals are gone through as in the mosque of *Abu-Badawi* at Tanta or of *Abul Hajjaj* in Luxor. They believe so much in the personality of a saint that they send letters to Imam Shafii, the noted jurist, to seek advice just as in the days of old when they sought advice of the dead on many occasions. They go to the tomb of the saint, kiss the walls or altars to establish personal contact with the dead saint so that he might intercede on their behalf to God. Offers are promised for recovery of the sick, for the fertility of a barren woman, or for longevity of a sick child, or for good luck, or to win a contest in a court of law. In ancient times the same custom was in vogue as you find in the base relief human figures transmitting with their hands the vital principle represented by a symbol "*Anka*."

In the modern Renaissance Egypt is drawing inspiration more from the ancient relics than from mediaval Muslim customs. In art they look back to pyramids, base reliefs and statues in tombs than to Byzantine, Syrian, or

Arab style. The mausoleum of Saad-Zoghlul is actually most un-Islamic, being a real and actual copy of the Egyptian old tomb model. King Faruk is building a rest home (after death ?) near the pyramid at Gizeh. The women emancipation movement swears by queen *Nefretiti* or queen *Nefta* and not by a *Fatima*, by *Rabeya* not by *Ayesha* nor by Queen *Nazli*. The latest Ophthalmic Congress was honoured with a stamp bearing the *Horus Eye* ; the Egyptian Admiralty and Navy has adopted the symbol of the Pharaonic Boat and not the horse hoof of the Arabs. The University law students use the symbol of their studentship in imitation of the seal of the justice of the Pharaohs ; the engineering students, that of the chisel of old days and the students of Fine Arts use the figure of *Nefretiti*. The young Egyptians, Muslims and Christians, think in terms of Egypt and not in terms of religion. The Copts take pride in the Arabic language, the Muslim students take pride in the Pharaonic pyramid. Glory of Egypt is their creed—Egypt old, Egypt Medieval, Egypt Modern.

THE END

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